EXTRACTS

FROM

CICERO

PART III

WALFORD

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EXTRACTS FROM CICERO

NARRATIVE AND DESCRIPTIVE

WITH ENGLISH NOTES

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PART III

ROME'S RULE OF HER PROVINCES

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SECTION V.

ROME'S RULE OF HER PROVINCES.

I. AN IDEAL OF A ROMAN GOVERNOR.

Cicero's Letter to his brother Quintus on his duties as Pro-praetor of Asia.

II. SOME SPECIMENS OF PRACTICE.

Extracts from the evidence produced on the impeachment of Verres for malversation in his Office of Pro-praetor of Sicily.

SECTION V.

ROME'S RULE OF HER PROVINCES.

I. AN IDEAL OF A ROMAN GOVERNOR.

Cicero's Letter to his brother Quintus on his duties as Pro-praetor of Asia.

MARCUS Q. FRATRI S.

1. Etsi non dubitabam quin hanc epistolam multi nuntii, fama denique esset ipsa sua celeritate superatura, tuque ante ab aliis auditurus esses annum tertium accessisse desiderio nostro et labori tuo, tamen existimavi a me quoque tibi huius molestiae nuntium perferri oportere. Nam superioribus litteris non unis, sed pluribus, quum iam ab aliis desperata res esset, tamen tibi ego spem maturae decessionis adferebam, non solum ut quam diutissime te iucunda opinione oblectarem, sed etiam quia tanta adhibebatur et a nobis et a praetoribus contentio, ut rem posse confici non diffiderem. Nunc quoniam ita accidit, ut neque praetores suis opibus neque nos nostro studio quidquam proficere possemus, est omnino difficile non graviter id ferre, sed tamen nostros animos maximis in rebus et gerendis et sustinendis exercitatos frangi et debilitari molestia non oportet. Et quoniam ea molestissime ferre homines debent, quae ipsorum culpa con-

tracta sunt, est quiddam in hac re mihi molestius ferendum quam tibi. Factum est enim mea culpa, contra quam tu mecum et proficiscens et per litteras egeras, ut priore anno non succederetur. Quod ego, dum saluti sociorum consulo, dum impudentiae nonnullorum negotiatorum resisto, dum nostram gloriam tua virtute augeri expeto, feci non sapienter, praesertim quum id commiserim, ut ille alter annus etiam tertium posset adducere. Quod quoniam peccatum meum esse confiteor, est sapientiae atque humanitatis tuae curare et perficere, ut hoc minus sapienter a me provisum diligentia tua corrigatur. Ac si te ipse vehementius ad omnes partes bene audiendi excitaris, non ut cum aliis, sed ut tecum iam ipse certes, si omnem tuam mentem, curam, cogitationem ad excellentis in omnibus rebus laudis cupiditatem incitaris, mihi crede, unus annus additus labori tuo multorum annorum laetitiam nobis, immo vero etiam posteris nostris adferet. Quapropter hoc te primum rogo, ne contrahas ac demittas animum, neve te obrui tamquam fluctu, sic magnitudine negotii sinas, contraque erigas ac resistas sive etiam ultro occurras negotiis. Neque enim eiusmodi partem rei publicae geris, in qua fortuna dominetur, sed in qua plurimum ratio possit et diligentia. Quod si tibi bellum aliquod magnum et periculosum administranti prorogatum imperium viderem, tremerem animo, quod eodem tempore esse intelligerem etiam fortunae potestatem in nos prorogatam. Nunc vero ea pars tibi rei publicae commissa est, in qua aut nullam aut perexiguam partem fortuna tenet, et quae mihi tota in tua virtute ac moderatione animi posita esse videatur. Nullas, ut opinor, insidias hostium, nullam proelii dimicationem, nullam defectionem sociorum, nullam inopiam stipendii aut rei frumentariae, nullam seditionem exercitus pertimescimus: quae persaepe sapientissimis viris acciderunt, ut, quem ad modum gubernatores optimi vim tempestatis, sic illi fortunae impetum superare non possent. Tibi data

est summa pax, summa tranquillitas, ita tamen, ut ea dormientem gubernatorem vel obruere, vigilantem etiam delectare possit. Constat enim ea provincia primum ex eo genere sociorum, quod est ex hominum omni genere humanissimum, deinde ex eo genere civium, qui aut quod publicani sunt, nos summa necessitudine attingunt, aut quod ita negotiantur, ut locupletes sint, nostri consulatus beneficio se incolumes fortunas habere arbitrantur.

2. At enim inter hos ipsos exsistunt graves controversiae, multae nascuntur iniuriae, magnae contentiones consequuntur. Quasi vero ego id putem, non te aliquantum negotii sustinere. Intelligo permagnum esse negotium et maximi consilii, sed memento consilii me hoc negotium esse magis aliquanto quam fortunae putare. Quid est enim negotii continere eos, quibus praesis, si te ipse contineas? Id autem sit magnum et difficile ceteris, sicut est difficillimum: tibi et fuit hoc semper facillimum et vero esse debuit, cuius natura talis est, ut etiam sine doctrina videatur moderata esse potuisse, ea autem adhibita doctrina est, quae vel vitiosissimam naturam excolere possit. Tu quum pecuniae, quum voluptati, quum omnium rerum cupiditati resistes, ut facis, erit, credo, periculum ne improbum negotiatorem, paullo cupidiorem publicanum comprimere non possis. Nam Graeci quidem sic te ita viventem intuebuntur, ut quemdam ex annalium memoria aut etiam de caelo divinum hominem esse in provinciam delapsum putent. Atque haec nunc non ut facias, sed ut te facere et fecisse gaudeas scribo. Praeclarum est enim summo cum imperio fuisse in Asia triennium sic ut nullum te signum, nulla pictura, nullum vas, nulla vestis, nullum mancipium, nulla forma cuiusquam, nulla conditio pecuniae, quibus rebus abundat ista provincia, ab summa integritate continentiaque deduxerit. Quid autem reperiri tam eximium aut tam expetendum potest quam istam virtutem, moderationem animi, temperantiam non latere in

tenebris neque esse abditam, sed in luce Asiae, in oculis clarissimae provinciae atque in auribus omnium gentium ac nationum esse positam? non itineribus tuis perterreri homines, non sumptu exhauriri, non adventu commoveri? esse quocumque veneris et publice et privatim maximam laetitiam, quum urbs custodem non tyrannum, domus hospitem non expilatorem recepisse videatur?

3. His autem in rebus iam te usus ipse profecto erudivit nequaquam satis esse ipsum has te habere virtutes, sed esse circumspiciendum diligenter, ut in hac custodia provinciae non te unum, sed omnes ministros imperii tui sociis et civibus et rei publicae praestare videare. Quamquam legatos habes eos, qui ipsi per se habituri sint rationem dignitatis suae, de quibus honore et dignitate et aetate praestat Tubero, quem ego arbitror, praesertim quum scribat historiam, multos ex suis annalibus posse deligere quos velit et possit imitari. Alienus autem noster est quum animo et benevolentia tum vero etiam imitatione vivendi. Nam quid ego de Gratidio dicam? quem certe scio ita laborare de existimatione sua, ut propter amorem in nos fraternum etiam de nostra laboret. Quaestorem habes non tuo iudicio delectum, sed eum, quem sors dedit. Hunc oportet et sua sponte esse moderatum et tuis institutis ac praeceptis obtemperare. Quorum si quis forte esset sordidior, ferres eatenus, quoad per se negligeret eas leges quibus esset astrictus, non ut ea potestate quam tu ad dignitatem permisisses ad quaestum uteretur. Neque enim mihi sane placet, praesertim quum hi mores tantum iam ad nimiam lenitatem et ad ambitionem incubuerint, scrutari te omnes sordes, excutere unum quemque eorum, sed quanta sit in quoque fides tantum cuique committere. Atque inter hos eos, quos tibi comites et adiutores negotiorum publicorum dedit ipsa res publica, dumtaxat finibus iis praestabis, quos ante praescripsi.

4. Quos vero aut ex domesticis convictionibus aut ex

necessariis apparitionibus tecum esse voluisti, qui quasi ex cohorte praetoris appellari solent, horum non modo facta, sed etiam dicta omnia praestanda nobis sunt. Sed habes eos tecum, quos possis recte facientes facile diligere, minus consulentes existimationi tuae facillime coërcere: a quibus, rudis quum esses, videtur potuisse tua liberalitas decipi: nam ut quisque est vir optimus, ita difficillime esse alios improbos suspicatur: nunc vero tertius hic annus habeat integritatem eamdem quam superiores, cautiorem etiam ac diligentiorem. Sint aures tuae, quae id quod audiunt existimentur audire, non in quas ficte et simulate quaestus causa insusurretur. Sit anulus tuus non ut vas aliquod, sed tamquam ipse tu: non minister alienae voluntatis, sed testis tuae. Accensus sit eo numero, quo eum maiores nostri esse voluerunt, qui hoc, non in beneficii loco sed in laboris ac muneris, non temere nisi libertis suis deferebant: quibus illi quidem non multo secus ac servis imperabant. Sit lictor non suae, sed tuae lenitatis apparitor, maioraque praeferant fasces illi ac secures dignitatis insignia quam potestatis. Toti denique sit provinciae cognitum, tibi omnium quibus praesis salutem, liberos, famam, fortunas esse carissimas. Denique haec opinio sit, non modo iis qui aliquid acceperint, sed iis etiam qui dederint, te inimicum, si id cognoveris, futurum. Neque vero quisquam dabit, quum erit hoc perspectum, nihil per eos, qui simulant se apud te multum posse, abs te solere impetrari. Nec tamen haec oratio mea est eiusmodi, ut te in tuos aut durum esse nimium aut suspiciosum velim. Nam si quis est eorum qui tibi biennii spatio numquam in suspicionem avaritiae venerit, ut ego Caesium et Chaerippum et Labeonem et audio et, quia cognovi, existimo, nihil est quod non et iis et si quis est alius eiusdemmodi et committi et credi rectissime putem. Sed si quis est in quo iam offenderis, de quo aliquid senseris, huic nihil credideris, nullam partem existimationis tuae commiseris.

5. In provincia vero ipsa si quem es nactus, qui in tuam familiaritatem penitus intrarit, qui nobis ante fuerit ignotus, huic quantum credendum sit vide, non quin possint multi esse provinciales viri boni, sed hoc sperare licet, iudicare periculosum est. Multis enim simulationum involucris tegitur et quasi velis quibusdam obtenditur unius cuiusque natura: frons, oculi, vultus persaepe mentiuntur, oratio vero saepissime. Quam ob rem qui potes reperire ex eo genere hominum, qui pecuniae cupiditate adducti careant iis rebus omnibus, a quibus nos divulsi esse non possumus, te autem, alienum hominem, ament ex animo ac non sui commodi causa simulent? Mihi quidem permagnum videtur, praesertim si iidem homines privatum non fere quemquam, praetores semper omnes amant. Quo ex genere si quem forte tui cognosti amantiorem (fieri enim potuit) quam temporis, hunc vero ad tuum numerum libentur ascribito: sin autem id non perspicies. nullum genus erit in familiaritate cavendum magis, propterea quod et omnes vias pecuniae norunt et omnia pecuniae causa faciunt et, quicum victuri non sunt, eius existimationi consulere non curant. Atque etiam e Graecis ipsis diligenter cavendae sunt quaedam familiaritates praeter hominum perpaucorum, si qui sunt vetere Graecia digni. Sic vero fallaces sunt permulti et leves et diuturna servitute ad nimiam adsentationem eruditi. Quos ego universos adhiberi liberaliter, optimum quemque hospitio amicitiaque coniungi dico oportere: nimiae familiaritates eorum neque tam fideles sunt (non enim audent adversari nostris voluntatibus) et invident non nostris solum, verum etiam suis.

6. Iam qui in eiusmodi rebus, in quibus vereor etiam ne durior sim, cautus esse velim ac diligens, quo me animo in servis esse censes? quos quidem quum omnibus in locis tum praecipue in provinciis regere debemus. Quo de genere multa praecipi possunt, sed hoc et brevissimum est et facil-

lime teneri potest, ut ita se gerant in istis Asiaticis itineribus, ut si iter Appia via faceres, neve interesse quidquam putent utrum Tralles an Formias venerint. Ac si quis est ex servis egregie fidelis, sit in domesticis rebus et privatis: quae res ad officium imperii tui atque ad aliquam partem rei publicae pertinebunt, de his rebus ne quid attingat. Multa enim, quae recte committi servis fidelibus possunt, tamen sermonis et vituperationis vitandae causa committenda non sunt. Sed nescio quo pacto ad praecipiendi rationem delapsa est oratio mea, quum id mihi propositum initio non fuisset. Quid enim ei praecipiam, quem ego in hoc praesertim genere intelligam prudentia non esse inferiorem quam me, usu vero etiam superiorem? Sed tamen si ad ea, quae faceres, auctoritas accederet mea, tibi ipsi illa putavi fore iucundiora. Quare sint hac fundamenta dignitatis tuae: tua primum integritas et continentia, deinde omnium qui tecum sunt pudor, delectus in familiaritatibus et provincialium hominum et Graecorum percautus et diligens, familiae gravis et constans disciplina. Quae quum honesta sint in his privatis nostris quotidianisque rationibus, in tanto imperio, tam depravatis moribus, tam corruptrice provincia divina videantur necesse est. Haec institutio atque haec disciplina potest sustinere in rebus statuendis et decernendis eam severitatem, qua tu in iis rebus usus es, ex quibus nonnullas simultates cum magna mea laetitia susceptas habemus: nisi forte me Paconii nescio cuius, hominis ne Graeci quidem ac Mysi aut Phrygis potius, querelis moveri putas, aut Tuscenii, hominis furiosi ac sordidi, vocibus, cuius tu ex impurissimis faucibus inhonestissimam cupiditatem eripuisti summa cum aequitate.

7. Haec et caetera plena severitatis, quae statuisti in ista provincia, non facile sine summa integritate sustineremus: quare sit summa in iure dicundo severitas, dummodo ea ne varietur gratia, sed conservetur aequabilis. Sed tamen parvi refert abs te ipso ius dici aequabiliter et diligenter, nisi idem

ab iis fiet, quibus tu eius muneris aliquam partem concesseris. Ac mihi quidem videtur non sane magna varietas esse negotiorum in administranda Asia, sed ea tota iurisdictione maxime sustineri. In qua scientiae praesertim provincialis ratio ipsa expedita est: constantia est adhibenda et gravitas quae resistat non solum gratiae, verum etiam suspicioni. Adiungenda etiam est facilitas in audiendo, lenitas in decernendo, in satis faciendo ac disputando diligentia. His rebus nuper C. Octavius iucundissimus fuit, apud quem primus lictor quievit, tacuit accensus, quotiens quisque voluit dixit et quam voluit diu. Quibus ille rebus fortasse nimis lenis videretur, nisi haec lenitas illam severitatem tueretur. Cogebantur Sullani homines quae per vim et metum abstulerant reddere. Qui in magistratibus iniuriose decreverant, eodem ipsis privatis erat iure parendum. Haec illius severitas acerba videretur, nisi multis condimentis humanitatis mitigaretur. Quod si haec lenitas grata Romae est, ubi tanta arrogantia est, tam immoderata libertas, tam infinita hominum licentia, denique tot magistratus, tot auxilia, tanta vis, tanta senatus auctoritas, quam iucunda tandem praetoris comitas in Asia potest esse, in qua tanta multitudo civium, tanta sociorum, tot urbes, tot civitates unius hominis nutum intuentur, ubi nullum auxilium est, nulla conquestio, nullus senatus, nulla contio? Quare permagni hominis est et quum ipsa natura moderati tum vero etiam doctrina atque optimarum artium studiis eruditi sic se adhibere in tanta potestate, ut nulla alia potestas ab iis quibus is praesit desideretur.

8. Cyrus ille a Xenophonte non ad historiae fidem scriptus, sed ad effigiem iusti imperii, cuius summa gravitas ab illo philosopho cum singulari comitate coniungitur, quos quidem libros non sine causa noster ille Africanus de manibus ponere non solebat: nullum est enim praetermissum in his officium diligentis et moderati imperii: eaque si sic

coluit ille, qui privatus futurus numquam fuit, quonam modo retinenda sunt iis, quibus imperium ita datum est, ut redderent, et ab iis legibus datum est, ad quas revertendum est? Ac mihi quidem videntur huc omnia esse referenda iis qui praesunt aliis, ut ii qui erunt in eorum imperio sint quam beatissimi: quod tibi et esse antiquissimum et ab initio fuisse, ut primum Asiam attigisti, constante fama atque omnium sermone celebratum est. Est autem non modo eius qui sociis et civibus, sed etiam eius, qui servis, qui mutis pecudibus praesit, eorum quibus praesit commodis utilitatique servire. Cuius quidem generis constare inter omnes video abs te summam adhiberi diligentiam: nullum aes alienum novum contrahi civitatibus, vetere autem magno et gravi multas abs te esse liberatas: urbes complures dirutas ac paene desertas, in quibus unam Ioniae nobilissimam, alteram Cariae, Samum et Halicarnassum, per te esse recreatas: nullas esse in oppidis seditiones, nullas discordias: provideri abs te, ut civitates optimatium consiliis administrentur: sublata Mysiae latrocinia: caedes multis locis repressas: pacem tota provincia constitutam: neque solum illa itinerum atque agrorum, sed multo etiam plura et maiora oppidorum et fanorum furta et latrocinia esse depulsa: remotam a fama et a fortunis et ab otio locupletium illam acerbissimam ministram praetorum avaritiae, calumniam: sumptus et tributa civitatum ab omnibus, qui earum civitatum fines incolant, tolerari aequabiliter: facillimos esse aditus ad te: patere aures tuas querelis omnium: nullius inopiam ac solitudinem non modo illo populari accessu ac tribunali, sed ne domo quidem et cubiculo esse exclusam tuo: toto denique in imperio nihil acerbum esse, nihil crudele, atque omnia plena clementiae, mansuetudinis, humanitatis.

9. Quantum vero illud est beneficium tuum, quod iniquo et gravi vectigali aedilicio cum magnis nostris simultatibus

Asiam liberasti! Etenim, si unus homo nobilis queritur palam te, quod edixeris, NE AD LUDOS PECUNIAE DECERNERENTUR, HS cc. sibi eripuisse, quanta tandem pecunia penderetur, si omnium nomine, quicumque Romae ludos facerent, quod erat iam institutum, erogaretur? Quamquam has querelas hominum nostrorum illo consilio oppressimus, quod in Asia nescio quonam modo, Romae quidem non mediocri cum admiratione laudatur, quod, quum ad templum monumentumque nostrum civitates pecunias decrevissent, quumque id et pro meis magnis meritis et pro tuis maximis beneficiis summa sua voluntate fecissent, nominatimque lex exciperet, UT AD TEMPLUM ET MONUMENTUM CAPERE LICERET, quumque id quod dabatur non esset interiturum, sed in ornamentis templi futurum, ut non mihi potius quam populo Romano ac dis immortalibus datum videretur, tamen id, in quo erat dignitas, erat lex, erat eorum qui faciebant voluntas, accipiendum non putavi, quum aliis de causis, tum etiam ut animo aequiore ferrent ii, quibus nec deberetur nec liceret. Quapropter incumbe toto animo et studio omni in eam rationem qua adhuc usus es, ut eos, quos tuae fidei potestatique senatus populusque Romanus commisit et credidit, diligas et omni ratione tueare et esse quam beatissimos velis. Quod si te sors Afris aut Hispanis aut Gallis praefecisset, immanibus ac barbaris nationibus, tamen esset humanitatis tuae consulere eorum commodis et utilitati salutique servire. Quum vero ei generi hominum praesimus, non modo in quo ipsa sit, sed etiam a quo ad alios pervenisse putetur humanitas, certe iis eam potissimum tribuere debemus, a quibus accepimus. Non enim me hoc iam dicere pudebit, praesertim in ea vita atque in iis rebus gestis, in quibus non potest residere inertiae aut levitatis ulla suspicio, nos ea, quae consecuti sumus, iis studiis et artibus esse adeptos, quae sint nobis Graeciae monumentis disciplinisque tradita. Quare praeter communem fidem, quae omnibus

debetur, praeterea nos isti hominum generi praecipue debere videmur, ut, quorum praeceptis simus eruditi, apud eos ipsos quod ab iis didicerimus velimus expromere.

10. Atque ille quidem princeps ingenii et doctrinae Plato tum denique fore beatas res publicas putavit, si aut docti et sapientes homines eas regere coepissent, aut ii qui regerent omne suum studium in doctrina et sapientia collocassent. Hanc coniunctionem videlicet potestatis et sapientiae saluti censuit civitatibus esse posse. Quod fortasse aliquando universae rei publicae nostrae, nunc quidem profecto isti provinciae contigit, ut is in ea summam potestatem haberet, cui in doctrina, cui in virtute atque humanitate percipienda plurimum a pueritia studii fuisset et temporis. Quare cura, ut hic annus, qui ad laborem tuum accessit, idem ad salutem Asiae prorogatus esse videatur. Quoniam in te retinendo fuit Asia felicior quam nos in deducendo, perfice ut laetitia provinciae desiderium nostrum leniatur. Etenim, si in promerendo ut tibi tanti honores haberentur, quanti haud scio an nemini, fuisti omnium diligentissimus, multo maiorem in his honoribus tuendis adhibere diligentiam debes. Equidem de isto genere honorum quid sentirem scripsi ad te ante. Semper eos putavi, si vulgares essent, viles, si temporis causa constituerentur, leves: si vero, id quod ita factum est, meritis tuis tribuerentur, existimabam multam tibi in iis honoribus tuendis operam esse ponendam. Quare quoniam in istis urbibus cum summo imperio et potestate versaris, in quibus tuas virtutes consecratas et in deorum numero collocatas vides, in omnibus rebus, quas statues, quas decernes, quas ages, quid tantis hominum opinionibus, tantis de te iudiciis, tantis honoribus debeas cogitabis. Id autem erit eiusmodi, ut consulas omnibus, ut medeare incommodis hominum, provideas saluti, ut te parentem Asiae et dici et haberi velis.

11. Atque huic tuae voluntati ac diligentiae difficultatem magnam adferunt publicani: quibus si adversamur, ordinem

de nobis optime meritum et per nos cum re publica coniunctum et a nobis et a re publica diiungemus: sin autem omnibus in rebus obsequemur, funditus eos perire patiemur, quorum non modo saluti, sed etiam commodis consulere debemus. Haec est una, si vere cogitare volumus, in toto imperio tuo difficultas. Nam esse abstinentem, continere omnes cupiditates, suos coërcere, iuris aequabilem tenere rationem, facilem se in rebus cognoscendis, in hominibus audiendis admittendisque praebere praeclarum magis est quam difficile. Non est enim positum in labore aliquo, sed in quadam inductione animi et voluntate. Illa causa publicanorum quantam acerbitatem adferat sociis intelleximus ex civibus, qui nuper in portoriis Italiae tollendis non tam de portorio quam de nonnullis iniuriis portitorum querebantur. Quare non ignoro quid sociis accidat in ultimis terris, quum audierim in Italia querelas civium. Hic te ita versari, ut et publicanis satisfacias, praesertim publicis male redemptis, et socios perire non sinas, divinae cuiusdam virtutis esse videtur, id est, tuae. Ac primum Graecis id, quod acerbissimum est, quod sunt vectigales, non ita acerbum videri debet, propterea quod sine imperio populi Romani suis institutis per se ipsi ita fuerunt. Nomen autem publicani aspernari non possunt, qui pendere ipsi vectigal sine publicano non potuerint, quod iis aequaliter Sulla descripserat. Non esse autem leniores in exigendis vectigalibus Graecos quam nostros publicanos hinc intelligi potest, quod Caunii nuper, omnesque ex insulis, quae erant ab Sulla Rhodiis attributae, confugerunt ad senatum, nobis ut potius vectigal quam Rhodiis penderent. Quare nomen publicani neque ii debent horrere qui semper vectigales fuerunt, neque ii aspernari qui per se pendere vectigal non potuerunt, neque ii recusare qui postulaverunt. Simul et illud Asia cogitet, nullam a se neque belli externi neque domesticarum discordiarum calamitatem afuturam fuisse, si hoc imperio non

teneretur. Id autem imperium quum retineri sine vectigalibus nullo modo possit, aequo animo parte aliqua suorum fructuum pacem sibi sempiternam redimat atque otium.

12. Quod si genus ipsum et nomen publicani non iniquo animo sustinebunt, poterunt iis consilio et prudentia tua reliqua videri mitiora. Possunt in pactionibus faciendis non legem spectare censoriam, sed potius commoditatem conficiendi negotii et liberationem molestiae. Potes etiam tu id facere, quod et fecisti egregie et facis, ut commemores quanta sit in publicanis dignitas, quantum nos illi ordini debeamus, ut remoto imperio ac vi potestatis et fascium publicanos cum Graecis gratia atque auctoritate coniungas. Sed et ab iis, de quibus optime tu meritus es et qui tibi omnia debent, hoc petas, ut facilitate sua nos eam necessitudinem, quae est nobis cum publicanis, obtinere et conservare patiantur. Sed quid ego te haec hortor, quae tu non modo facere potes tua sponte sine cuiusquam praeceptis, sed etiam magna iam ex parte perfecisti? Non enim desistunt nobis agere quotidie gratias honestissimae et maximae societates, quod quidem mihi idcirco iucundius est, quod idem faciunt Graeci. Difficile est autem ea, quae commodis utilitate et prope natura diversa sunt, voluntate coniungere. At ea quidem, quae supra scripta sunt, non ut te instituerem scripsi, (neque enim prudentia tua cuiusquam praecepta desiderat), sed me in scribendo commemoratio tuae virtutis delectavit: quamquam in his litteris longior fui quam aut vellem aut quam me putavi fore.

13. Unum est, quod tibi ego praecipere non desinam, neque te patiar, quantum erit in me, cum exceptione laudari. Omnes enim, qui istinc veniunt, ita de tua virtute, integritate, humanitate commemorant, ut in tuis summis laudibus excipiant unam iracundiam. Quod vitium quum in hac privata quotidianaque vita levis esse animi atque infirmi videtur, tum vero nihil est tam deforme quam ad summum imperium

etiam severitatem naturae adiungere. Quare illud non suscipiam, ut, quae de iracundia dici solent a doctissimis hominibus, ea nunc tibi exponam, quum et nimis longus esse nolim et ex multorum scriptis ea facile possis cognoscere: illud, quod est epistolae proprium, ut is ad quem scribitur de iis rebus quas ignorat certior fiat, praetermittendum esse non puto. Sic ad nos omnes fere deferunt: nihil, quum absit iracundia, dicere solent te fieri posse iucundius, sed quum te alicuius improbitas perversitasque commoverit, sic te animo incitari, ut ab omnibus tua desideretur humanitas. Quare quoniam in eam rationem vitae nos non tam cupiditas quaedam gloriae quam res ipsa ac fortuna deduxit, ut sempiternus sermo hominum de nobis futurus sit, caveamus, quantum efficere et consequi possumus, ut ne quod in nobis insigne vitium fuisse dicatur. Neque ego nunc hoc contendo, quod fortasse quum in omni natura tum iam in nostra aetate difficile est, mutare animum et, si quid est penitus insitum moribus, id subito evellere, sed te illud admoneo, ut, si hoc plene vitare non potes, quod ante occupatur animus ab iracundia quam providere ratio potuit ne occuparetur, ut te ante compares quotidieque meditere resistendum esse iracundiae, quumque ea maxime animum moveat, tum tibi esse diligentissime linguam continendam: quae quidem mihi virtus interdum non minor videtur quam omnino non irasci. Nam illud est non solum gravitatis, sed nonnumquam etiam lentitudinis, moderari vero et animo et orationi, quum sis iratus, aut etiam tacere et tenere in sua potestate motum animi et dolorem, etsi non est perfectae sapientiae, tamen est non mediocris ingenii. Atque in hoc genere multo te esse iam commodiorem mitioremque nuntiant. Nullae tuae vehementiores animi concitationes, nulla maledicta ad nos, nullae contumeliae perferuntur: quae quum abhorrent a litteris, ab humanitate, tum vero contraria sunt imperio ac dignitati. Nam si implacabiles iracundiae

sunt, summa est acerbitas: sin autem exorabiles, summa levitas: quae tamen, ut in malis, acerbitati anteponenda est.

14. Sed quoniam primus annus habuit de hac reprehensione plurimum sermonis, credo propterea quod tibi hominum iniuriae, quod avaritia, quod insolentia praeter opinionem accidebat et intolerabilis videbatur, secundus autem multo lenior, quod et consuetudo et ratio et, ut ego arbitror, meae quoque litterae te patientiorem lenioremque fecerunt, tertius annus ita debet esse emendatus, ut ne minimam quidem rem quisquam possit ullam reprehendere. Ac iam hoc loco non hortatione neque praeceptis, sed precibus tecum fraternis ago, totum ut animum curam cogitationemque tuam ponas in omnium laude undique colligenda. Quod si in mediocri statu sermonis ac praedicationis nostrae res essent, nihil abs te eximium, nihil praeter aliorum consuetudinem postularetur. Nunc vero propter earum rerum, in quibus versati sumus, splendorem et magnitudinem, nisi summam laudem ex ista provincia adsequimur, vix videmur summam vituperationem posse vitare. Ea nostra ratio est, ut omnes boni quum faveant tum etiam omnem a nobis diligentiam virtutemque et postulent et exspectent, omnes autem improbi, quod cum his bellum sempiternum suscepimus, vel minima re ad reprehendendum contenti esse videantur. Quare quoniam eiusmodi theatrum es sortitus, celebritate refertissimum, magnitudine amplissimum, iudicio eruditissimum, natura autem ita resonans, ut usque Romam significationes vocesque referantur, contende, quaeso, atque elabora, non modo ut his rebus dignus fuisse, sed etiam ut illa omnia tuis artibus superasse videare.

15. Et quoniam mihi casus urbanam in magistratibus administrationem rei publicae, tibi provincialem dedit, si mea pars nemini cedit, fac ut tua ceteros vincat. Simul et illud cogita, nos non de reliqua et sperata gloria iam laborare, sed de parta dimicare: quae quidem non tam expetenda nobis

fuit quam tuenda est. Ac si mihi quidquam esset abs te separatum, nihil amplius desiderarem hoc statu, qui mihi iam partus est. Nunc vero sic res sese habet, ut, nisi omnia tua facta atque dicta nostris rebus istinc respondeant, ego me tantis meis laboribus tantisque periculis, quorum tu omnium particeps fuisti, nihil consecutum putem. Quod si, ut amplissimum nomen consequeremur, unus praeter ceteros adiuvisti, certe idem, ut id retineamus, praeter ceteros elaborabis. Non est tibi his solis utendum existimationibus ac iudiciis qui nunc sunt hominum, sed iis etiam qui futuri sunt: quamquam illorum erit verius iudicium obtrectatione et malevolentia liberatum. Denique illud etiam debes cogitare, non te tibi soli gloriam quaerere: quod si esset, tamen non negligeres, praesertim quum amplissimis monumentis consecrare voluisses memoriam nominis tui, sed ea tibi est communicanda mecum, prodenda liberis nostris. In quo cavendum est ne, si negligentior fueris, non solum tibi parum consuluisse, sed etiam tuis invidisse videaris.

16. Atque haec non eo dicuntur, ut te oratio mea dormientem excitasse, sed potius ut currentem incitasse videatur. Facies enim perpetuo, quae fecisti, ut omnes aequitatem tuam, temperantiam, severitatem, integritatemque laudarent. Sed me quaedam tenet propter singularem amorem infinita in te aviditas gloriae, quamquam illud existimo, quum iam tibi Asia, sicut uni cuique sua domus, nota esse debeat, quum ad tuam summam prudentiam tantus usus accesserit, nihil esse quod ad laudem attineat, quod non tu optime perspicias et tibi non sine cuiusquam exhortatione in mentem veniat quotidie. Sed ego, qui, quum tua lego, te audire, et qui, quum ad te scribo, tecum loqui videor, idcirco et tua longissima quaque epistola maxime delector et ipse in scribendo sum saepe longior. Illud te ad extremum et oro et hortor, ut tamquam poetae boni et actores industrii solent, sic tu in extrema parte et conclusione muneris ac negotii tui

diligentissimus sis, ut hic tertius annus imperii tui tamquam tertius actus perfectissimus atque ornatissimus fuisse videatur. Id facillime facies, si me, cui semper uni magis quam universis placere voluisti, tecum semper esse putabis et omnibus iis rebus, quas dices et facies, interesse. Reliquum est ut te orem ut valetudini tuae, si me et tuos omnes valere vis, diligentissime servias. Vale.

II. SOME SPECIMENS OF PRACTICE.

1. *The Claims of the Province of Sicily on Rome.*

Antequam de incommodis Siciliae dicam, pauca mihi videntur esse de provinciae dignitate, vetustate, utilitate dicenda. Nam quum omnium sociorum provinciarumque rationem diligenter habere debetis, tum praecipue Siciliae, iudices, plurimis iustissimisque de causis: primum, quod omnium nationum exterarum princeps Sicilia se ad amicitiam fidemque populi Romani applicuit: prima omnium, id quod ornamentum imperii est, provincia est appellata: prima docuit maiores nostros, quam praeclarum esset, exteris gentibus imperare: sola fuit ea fide benevolentiaque erga populum Romanum, ut civitates eius insulae, quae semel in amicitiam nostram venissent, numquam postea deficerent, pleraeque autem et maxime illustres in amicitia perpetuo manerent. Itaque maioribus nostris in Africam ex hac provincia gradus imperii factus est. Neque enim tam facile opes Karthaginis tantae concidissent, nisi illud et rei frumentariae subsidium et receptaculum classibus nostris pateret. Quare P. Africanus, Karthagine deleta, Siculorum urbes signis monumentisque pulcherrimis exornavit: ut, quos victoria populi Romani maxime laetari arbitrabatur, apud eos

monumenta victoriae plurima collocaret. Denique ille ipse M. Marcellus, cuius in Sicilia virtutem hostes, misericordiam victi, fidemque ceteri Siculi perspexerunt, non solum sociis in eo bello consuluit, verum etiam superatis hostibus temperavit. Urbem pulcherrimam, Syracusas, quae quum manu munitissima esset, tum loci natura terra ac mari claudebatur, quum vi consilioque cepisset, non solum incolumem passus est esse, sed ita reliquit ornatam, ut esset idem monumentum victoriae, mansuetudinis, continentiae: quum homines viderent et quid expugnasset, et quibus pepercisset, et quae reliquisset. Tantum ille honorem Siciliae habendum putavit, ut ne hostium quidem urbem ex sociorum insula tollendam arbitraretur. Itaque ad omnes res Sicilia provincia semper usi sumus, ut, quidquid ex sese posset efferre, id non apud eos nasci, sed domi nostrae conditum putaremus. Quando illa frumentum quod deberet non ad diem dedit? quando id quod opus esse putaret non ultro pollicita est? quando id quod imperaretur recusavit? Itaque ille M. Cato Sapiens cellam penariam reipublicae nostrae, nutricem plebis Romanae Siciliam nominabat. Nos vero experti sumus Italico maximo difficillimoque bello Siciliam nobis non pro penaria cella, sed pro aerario illo maiorum vetere ac referto fuisse. Nam sine ullo sumptu nostro, coriis, tunicis, frumentoque suppeditato, maximos exercitus nostros vestivit, aluit, armavit. Quid? illa, quae forsitan ne sentiamus quidem, iudices, quanta sunt? quod multis locupletioribus civibus utimur, quod habent propinquam, fidelem, fructuosamque provinciam, quo facile excurrant, ubi libenter negotium gerant: quos illa partim mercibus suppeditandis cum quaestu compendioque dimittit, partim retinet, ut arare, ut pascere, ut negotiari libeat, ut denique sedes ac domicilium collocare. Quod commodum non mediocre populi Romani est: tantum civium Romanorum numerum, tam prope ab domo, tam bonis fructuosisque rebus detineri. Et quoniam

quasi quaedam praedia populi Romani sunt vectigalia nostra atque provinciae, quemadmodum propinquis vos vestris praediis maxime delectamini, sic populo Romano iucunda suburbanitas est huiusce provinciae. Iam vero hominum ipsorum, iudices, ea patientia virtus frugalitasque est, ut proxime ad nostram disciplinam illam veterem, non ad hanc quae nunc increbruit, videantur accedere. Nihil ceterorum simile Graecorum: nulla desidia, nulla luxuria; contra summus labor in publicis privatisque rebus, summa parsimonia, summa diligentia. Sic porro nostros homines diligunt, ut his solis neque publicanus, neque negotiator odio sit. Magistratuum autem nostrorum iniurias ita multorum tulerunt, ut numquam ante hoc tempus ad aram legum praesidiumque vestrum publico consilio confugerint: tametsi et illum annum pertulerant, qui sic eos afflixerat, ut salvi esse non possent, nisi C. Marcellus quasi aliquo fato venisset, ut bis ex eadem familia salus Siciliae constitueretur, et postea M. Antonii infinitum illud imperium senserant. Sic a maioribus suis acceperant, tanta populi Romani in Siculos esse beneficia, ut etiam iniurias nostrorum hominum perferendas putarent. Hunc denique ipsum pertulissent, si humano modo, si usitato more, si denique uno aliquo in genere peccasset. Sed, quum perferre non possent luxuriem, crudelitatem, avaritiam, superbiam; quum omnia sua commoda, jura, beneficia senatus populique Romani, unius scelere ac libidine perdidissent, hoc statuerunt, aut istius iniurias per vos ulcisci ac persequi, aut, si vobis indigni essent visi, quibus opem auxiliumque ferretis, urbes ac sedes suas relinquere, quandoquidem agros iam ante istius iniuriis exagitati reliquissent.

2. *The Case of Sopater.*

1. Sopater quidam fuit Halicyensis, homo domi suae cum primis locuples atque honestus. Is ab inimicis suis

apud C. Sacerdotem praetorem rei capitalis quum accusatus esset, facile eo iudicio est liberatus. Huic eidem Sopatro iidem inimici ad C. Verrem, quum is Sacerdoti successisset, eiusdem rei nomen detulerunt. Res Sopatro facilis videbatur, et quod erat innocens, et quod Sacerdotis iudicium improbare istum ausurum non arbitrabatur. Citatur reus: causa agitur Syracusis: crimina tractantur ab accusatore ea, quae erant antea non solum defensione, verum etiam iudicio dissoluta. Causam Sopatri defendebat Q. Minucius, eques Romanus in primis splendidus atque honestus, vobisque, iudices, non ignotus. Nihil erat in causa, quod metuendum aut omnino quod dubitandum videretur. Interea istius libertus et accensus idem Timarchides, qui est, id quod ex plurimis testibus priore actione didicistis, rerum huiusmodi omnium transactor et administer, ad Sopatrum venit; monet hominem, ne nimis iudicio Sacerdotis et causae confidat: accusatores inimicosque eius habere in animo pecuniam praetori dare: praetorem tamen ob salutem malle accipere: et simul malle, si fieri posset, rem iudicatam non rescindere. Sopater, quum hoc illi improvisum atque inopinatum accidisset, commotus est sane, neque in praesentia Timarchidi quid responderet habuit, nisi se consideraturum quid sibi de ea re esset faciendum: et simul ostendit se in summa difficultate esse nummaria. Post ad amicos retulit; qui quum ei fuissent auctores redimendae salutis, ad Timarchidem venit. Expositis suis difficultatibus, hominem ad HS. LXXX perducit: eamque ei pecuniam numerat.

2. Posteaquam ad causam dicendam ventum est: tum vero sine metu, sine cura omnes erant, qui Sopatrum defendebant. Crimen nullum erat: res iudicata: Verres nummos acceperat. Quis posset dubitare, quidnam esset futurum? Res illo die non peroratur: dimittitur iudicium. Iterum ad Sopatrum Timarchides venit: ait accusatores eius multo maiorem pecuniam praetori polliceri, quam quantam

hic dedisset: proinde, si saperet, videret quid sibi esset faciendum. Homo, quamquam erat et Siculus et reus, hoc est, et iure iniquo et tempore adverso, ferre tamen atque audire diutius Timarchidem non potuit: 'Facite,' inquit, 'quod vobis libet; daturus non sum amplius.' Idemque hoc amicis eius et defensoribus videbatur: atque eo etiam magis, quod iste, quoquo modo se in ea quaestione praebebat, tamen in consilio habebat homines honestos e conventu Syracusano, qui Sacerdoti quoque in consilio fuerant tum, quum est idem hic Sopater absolutus. Hoc rationis habebant, facere eos nullo modo posse, ut eodem crimine, iisdem testibus, Sopatrum condemnarent iidem homines, qui antea absolvissent. Itaque hac una spe ad iudicium venitur. Quo posteaquam ventum est, quum in consilium frequentes convenissent iidem qui solebant, et hac una spe tota defensio Sopatri niteretur, consilii frequentia et dignitate, et quod erant, ut dixi, iidem, qui antea Sopatrum eodem illo crimine liberarant: cognoscite hominis apertam, ac non modo non ratione, sed ne dissimulatione quidem tectam improbitatem et audaciam. M. Petilium, equitem Romanum, quem habebat in consilio, iubet operam dare, quod rei privatae iudex esset. Petilius recusabat, quod suos amicos, quos sibi in consilio esse vellet, ipse Verres retineret. Iste homo liberalis negat se quemquam retinere eorum, qui Petilio vellent adesse. Itaque discedunt omnes. Nam ceteri quoque impetrant, ne retineantur, qui se velle dicebant alterutri eorum, qui tum illud iudicium habebant, adesse. Itaque iste solus cum sua cohorte nequissima relinquitur. Non dubitabat Minucius, qui Sopatrum defendebat, quin iste, quoniam consilium dimisisset, illo die rem illam quaesiturus non esset: quum repente iubetur dicere. Respondet: 'Ad quos?' 'Ad me,' inquit, 'si tibi idoneus videor, qui de homine Siculo ac Graeculo iudicem.' 'Idoneus es,' inquit; 'sed pervellem adessent ii, qui affuerant antea causamque cognorant.' 'Dic,' inquit:

'illi adesse non possunt.' 'Nam hercule,' inquit Q. Minucius, 'me quoque Petilius, ut sibi in consilio adessem, rogavit.' Et simul a subselliis abire coepit. Iste iratus hominem verbis vehementioribus prosequitur, atque ei gravius etiam minari coepit, quod in se tantum crimen invidiamque conflaret.

3. Minucius, qui Syracusis sic negotiaretur, ut sui iuris dignitatisque meminisset, et qui sciret, ita se in provincia rem augere oportere, ut ne quid de libertate deperderet; homini quae visa sunt, et quae tempus illud tulit et causa, respondit: causam sese dimisso atque ablegato consilio defensurum negavit. Itaque a subselliis discessit: idemque hoc praeter Siculos ceteri Sopatri amici advocatique fecerunt. Iste, quamquam est incredibili importunitate et audacia, tamen subito solus destitutus pertimuit et conturbatus est. Quid ageret, quo se verteret, nesciebat. Si dimisisset eo tempore quaestionem, post, illis adhibitis in consilium, quos ablegarat, absolutum iri Sopatrum videbat: sin autem hominem miserum atque innocentem condemnasset, quum ipse praetor sine consilio, reus autem sine patrono atque advocatis fuisset, iudiciumque C. Sacerdotis rescidisset, invidiam se sustinere non posse tantam arbitrabatur. Itaque aestuabat dubitatione: versabat se in utramque partem non solum mente, verum etiam corpore: ut omnes qui aderant intelligere possent, in animo eius metum cupiditatemque pugnare. Erat hominum conventus maximus, summum silentium, summa exspectatio, quonam esset eius cupiditas eruptura: crebro demittebat se accensus ad aurem Timarchides. Tum iste aliquando, 'Age, dic,' inquit. Reus implorare hominum atque deum fidem, ut cum consilio cognosceret. Tum repente iste testes citari iubet: dicit unus et alter breviter: nihil interrogatur: praeco DIXISSE pronuntiat. Iste, quasi metueret, ne Petilius privato illo iudicio transacto aut dilato cum ceteris in consilium reverteretur, ita properans de sella

exsiluit: hominem innocentem, a C. Sacerdote absolutum, indicta causa, de sententia scribae medici haruspicisque condemnat.

3. *The Case of Sthenius.*

1. Sthenius est, is qui nobis assidet, Thermitanus, antea multis propter summam virtutem summamque nobilitatem, nunc propter suam calamitatem atque istius insignem iniuriam omnibus notus. Huius hospitio Verres quum esset usus, et quum apud eum non modo Thermis saepenumero fuisset, sed etiam habitasset; domo eius omnia abstulit, quae paullo magis animum cuiuspiam aut oculos possent commovere. Etenim Sthenius ab adolescentia paullo studiosius haec compararat, supellectilem ex aere elegantiorem, et Deliacam et Corinthiam, tabulas pictas, etiam argenti bene facti, prout Thermitani hominis facultates ferebant, satis: quae, quum esset in Asia adolescens, studiose, ut dixi, comparabat, non tam suae delectationis causa, quam ad invitationes adventusque nostrorum hominum, amicorum suorum atque hospitum. Quae posteaquam iste omnia abstulit, alia rogando, alia poscendo, alia sumendo: ferebat Sthenius, ut poterat: tangebatur tamen animi dolore necessario, quod domum eius exornatam atque instructam fere iam iste reddiderat nudam atque inanem: verumtamen dolorem suum nemini impertiebat: praetoris iniurias tacite, hospitis placide ferendas arbitrabatur. Interea iste cupiditate illa sua nota atque apud omnes pervagata, quum signa quaedam pulcherrima atque antiquissima Thermis in publico posita vidisset, adamavit: a Sthenio petere coepit, ut ad ea tollenda operam suam profiteretur seque adiuvaret. Sthenius vero non solum negavit, sed etiam ostendit, id fieri nullo modo posse, ut signa antiquissima, monumenta P. Africani, ex oppido Thermitanorum, incolumi illa civitate imperioque populi Romani, tollerentur.

2. Etenim ut simul P. Africani quoque humanitatem et

aequitatem cognoscatis, oppidum Himeram Karthaginienses quondam ceperant, quod fuerat in primis Siciliae clarum et ornatum. Scipio, qui hoc dignum populo Romano arbitrabatur, bello confecto socios sua per nostram victoriam recuperare, Siculis omnibus, Karthagine capta, quae potuit restituenda curavit. Himera deleta, quos cives belli calamitas reliquos fecerat, ii sese Thermis collocarant in eiusdem agri finibus, neque longe ab oppido antiquo. Hi se patrum fortunam ac dignitatem recuperare arbitrabantur, quum illa maiorum ornamenta in eorum oppido collocabantur. Erant signa ex aere complura: in his mira pulchritudine ipsa Himera, in muliebrem figuram habitumque formata, ex oppidi nomine et fluminis. Erat etiam Stesichori poetae statua senilis incurva, cum libro, summo, ut putant, artificio facta; qui fuit Himerae, sed et est et fuit tota Graecia, summo propter ingenium honore et nomine. Haec iste ad insaniam concupiverat. Etiam, quod paene praeterii, capella quaedam est, ea quidem mire, ut etiam nos, qui rudes harum rerum sumus, intelligere possimus, scite facta et venuste. Haec et alia Scipio non negligenter abiecerat, ut homo intelligens Verres auferre posset; sed Thermitanis restituerat: non quo ipse hortos aut suburbanum aut locum omnino, ubi ea poneret, nullum haberet; sed si domum abstulisset, non diu Scipionis appellarentur, sed eorum, ad quoscumque illius morte venissent: nunc his locis posita sunt, ut mihi semper Scipionis fore videantur itaque dicantur.

3. Haec quum iste posceret, agereturque ea res in senatu, Sthenius vehementissime restitit; multaque, ut in primis Siculorum in dicendo copiosus est, commemoravit: urbem relinquere Thermitanos esse honestius, quam pati, tolli ex urbe monumenta maiorum, spolia hostium, beneficia clarissimi viri, indicia societatis populi Romani atque amicitiae. Commoti animi sunt omnium: repertus est nemo, quin mori diceret satius esse. Itaque hoc adhuc oppidum Verres invenit prope

solum in orbe terrarum, unde nihil eiusmodi rerum de publico per vim, nihil occulte, nihil imperio, nihil gratia, nihil pretio posset auferre. Verumtamen hasce eius cupiditates exponam alio loco: nunc ad Sthenium revertar. Itaque iste vehementer Sthenio infensus hospitium ei renuntiat: domo eius emigrat atque adeo exit: nam iam ante migrarat. Eum autem inimicissimi Sthenii domum suam statim invitant, ut animum eius in Sthenium inflammarent ementiendo aliquid et criminando. Hi autem erant inimici Agathinus, homo nobilis, et Dorotheus, qui habebat in matrimonio Callidamam, Agathini eius filiam.

4. Itaque hortari homines coepit, ut aliquid Sthenio periculi crearent criminisque confingerent. Dicebant se illi nihil habere, quod dicerent. Tum iste his aperte ostendit et confirmavit, eos in Sthenium, quidquid vellent, simul atque ad se detulissent, probaturos. Ita illi non procrastinant: Sthenium statim educunt: aiunt ab eo litteras publicas esse corruptas. Sthenius postulat, ut quum secum sui cives agant de litteris publicis corruptis, eiusque rei legibus Thermitanorum actio sit; quum senatus populusque Romanus Thermitanis, quod semper in amicitia fideque mansissent, urbem, agros, legesque suas reddidisset; Publiusque Rupilius postea leges ita Siculis ex senatusconsulto de decem legatorum sententia dedisset, ut cives inter sese legibus suis agerent; idemque hoc haberet Verres ipse in edicto; ut de his omnibus causis se ad leges reiiceret. Iste, homo omnium aequissimus atque a cupiditate remotissimus, se cogniturum esse confirmat: paratum ad causam dicendam venire hora nona iubet. Non erat obscurum, quid homo improbus ac nefarius cogitaret. Intellectum est, id istum agere, ut, quum Sthenium sine ullo argumento ac sine teste damnasset, tum homo nefarius de homine nobili atque id aetatis suoque hospite virgis supplicium crudelissime sumeret. Quod quum esset perspicuum, de amicorum hospitumque suorum sententia Thermis

Sthenius Romam profugit: hiemi sese fluctibusque committere maluit, quam non istam communem Siculorum tempestatem calamitatemque vitare.

5. Iste homo certus et diligens ad horam nonam praesto est. Sthenium citari iubet. Quem posteaquam videt non adesse, dolore ardere atque iracundia furere coepit: Venerios in domum Sthenii mittere: equites circum agros eius villasque dimittere. Itaque dum exspectat, quidnam sibi certi afferatur, ante horam tertiam noctis de foro non discedit. Postridie mane descendit: Agathinum ad sese vocat: iubet eum de litteris publicis in absentem Sthenium dicere. Erat eiusmodi causa, ut ille ne sine adversario quidem apud inimicum iudicem reperire posset quid diceret. Itaque tantum verbo posuit, Sacerdote praetore Sthenium litteras publicas corrupisse. Vix ille hoc dixerat, quum iste pronuntiat, STHENIUM LITTERAS PUBLICAS CORRUPISSE VIDERI: et haec praeterea addidit homo Venerius, novo modo, nullo exemplo, OB EAM REM HS QUINGENTIES VENERI ERYCINAE DE STHENII BONIS EXACTURUM: bonaque eius statim coepit vendere: et vendidisset, si tantulum morae fuisset, quo minus ei pecunia illa numeraretur. Ea posteaquam numerata est, contentus hac iniquitate non fuit: palam de sella ac tribunali pronuntiat: SI QUIS ABSENTEM STHENIUM REI CAPITALIS REUM FACERE VELLET, SESE EIUS NOMEN RECEPTURUM: et simul, ut ad causam accederet nomenque deferret, Agathinum, novum affinem atque hospitem, coepit hortari. Tum ille clare omnibus audientibus, sese id non esse facturum neque se usque eo Sthenio esse inimicum, ut eum rei capitalis affinem esse diceret. Hic tum repente Pacilius quidam, homo egens et levis, accedit: ait, si liceret, nomen absentis deferre se velle. Iste vero, et licere et fieri solere et se recepturum. Itaque defertur. Edicit statim, ut Kalendis Decembr. adsit Sthenius Syracusis. Hic, qui Romam pervenisset satisque feliciter anni iam adverso tempore

navigasset omniaque habuisset aequiora et placabiliora quam animum praetoris atque hospitis, rem ad amicos suos detulit: quae, ut erat acerba atque indigna, sic videbatur omnibus.

6. Itaque in senatu continuo Cn. Lentulus et L. Gellius consules faciunt mentionem, placere statui, si patribus conscriptis videretur, NE ABSENTES HOMINES IN PROVINCIIS REI FIERENT RERUM CAPITALIUM: causam Sthenii totam, et istius crudelitatem et iniquitatem senatum docent. Aderat in senatu Verres, pater istius, et flens unum quemque senatorem rogabat, ut filio suo parceret; neque tamen multum proficiebat: erat enim summa voluntas senatus. Itaque sententiae dicebantur, QUUM STHENIUS ABSENS REUS FACTUS ESSET, DE ABSENTE IUDICIUM NULLUM FIERI PLACERE, ET, SI QUOD ESSET FACTUM, ID RATUM ESSE NON PLACERE. Eo die transigi nihil potuit, quod et id temporis erat, et ille, pater istius, invenerat homines, qui dicendo tempus consumerent. Postea senex Verres defensores atque hospites omnes Sthenii convenit: rogat eos atque orat, ne oppugnent filium suum: de Sthenio ne laborent: confirmat his, curaturum se esse, ne quid ei per filium suum noceatur: se homines certos eius rei causa in Siciliam et terra et mari esse missurum. Et erat spatium dierum fere triginta ante Kalendas Decembr.: quo die iste ut Syracusis Sthenius adesset dixerat. Commoventur amici Sthenii, sperant fore, ut patris litteris nuntiisque filius ab illo furore revocetur. In senatu postea causa non agitur. Veniunt ad istum domestici nuntii litterasque a patre afferunt ante Kalendas Decembr., quum isti etiam tum de Sthenio in integro tota res esset: eodemque ei tempore de eadem re litterae complures a multis eius amicis ac necessariis afferuntur.

7. Hic iste, qui prae cupiditate neque officii sui neque periculi neque pietatis neque humanitatis rationem habuisset umquam, neque in eo quod monebatur auctoritatem patris, nec in eo quod rogabatur voluntatem anteponendam putavit

libidini suae: mane Kalendis Decembr. ut edixerat, Sthenium citari iubet. Si abs te istam rem parens tuus alicuius amici rogatu benignitate aut ambitione adductus petisset, gravissima tamen apud te voluntas patris esse debuisset, quum vero abs te tui capitis causa peteret hominesque certos domo misisset, hique eo tempore ad te venissent, quum tibi in integro tota res esset, ne tum quidem te potuit, si non pietatis, at salutis tuae ratio ad officium sanitatemque reducere? Citat reum: non respondet. Citat accusatorem: (attendite, quaeso, iudices: videte, quanto opere istius amentiae fortuna ipsa adversata sit, et simul videte, quis Sthenii causam casus adiuverit:) citatus accusator, M. Pacilius, nescio quo casu, non respondit, non affuit. Si praesens Sthenius reus esset factus: si manifesto in maleficio teneretur; tamen, quum accusator non adesset, Sthenium condemnari non oporteret. Etenim, si posset reus absente accusatore condemnari, non ego a Vibone Veliam parvulo navigio inter fugitivorum ac praedonum ac tua tela venissem, quo tempore omnis illa mea festinatio fuit cum periculo capitis ob eam causam, ne tu ex reis eximerere, si ego ad diem non affuissem. Quod igitur tibi erat in tuo iudicio optatissimum, me, quum citatus essem, non adesse, cur Sthenio non putasti prodesse oportere, quum eius accusator non affuisset? Itaque fecit, ut exitus principio simillimus reperiretur: quem absentem reum fecerat, eum absente accusatore condemnat.

4. *The Story of Caius Heius.*

1. C. Heius est Mamertinus (omnes hoc mihi, qui Messanam accesserunt, facile concedent) omnibus rebus in illa civitate ornatissimus. Huius domus est vel optima Messanae, notissima quidem certe, et nostris hominibus apertissima maximeque hospitalis. Ea domus ante adventum istius sic ornata fuit, ut urbi quoque esset ornamento. Nam ipsa

Messana, quae situ moenibus portuque ornata sit, ab his rebus, quibus iste delectatur, sane vacua atque nuda est. Erat apud Heium sacrarium magna cum dignitate in aedibus, a maioribus traditum, perantiquum; in quo signa pulcherrima quattuor summo artificio, summa nobilitate, quae non modo istum hominem ingeniosum atque intelligentem, verum etiam quemvis nostrum, quos iste idiotas appellat, delectare possent: unum Cupidinis marmoreum Praxiteli: nimirum didici etiam, dum in istum inquiro, artificum nomina. Idem, opinor, artifex eiusdemmodi Cupidinem fecit illum, qui est Thespiis, propter quem Thespiae visuntur: nam alia visendi causa nulla est. Itaque ille L. Mummius, quum Thespiadas, quae ad aedem Felicitatis sunt, ceteraque profana ex illo oppido signa tolleret, hunc marmoreum Cupidinem, quod erat consecratus, non attigit.

2. Verum, ut ad illud sacrarium redeam, signum erat hoc, quod dico, Cupidinis e marmore: ex altera parte Hercules, egregie factus ex aere: is dicebatur esse Myronis, ut opinor: et certe. Item ante hos deos erant arulae, quae cuivis sacrarii religionem significare possent: erant aenea praeterea duo signa, non maxima, verum eximia venustate, virginali habitu atque vestitu, quae manibus sublatis sacra quaedam more Atheniensium virginum reposita in capitibus sustinebant: Canephoroe ipsae vocabantur: sed earum artificem, quem? quemnam? recte admones, Polycletum esse dicebant. Messanam ut quisque nostrum venerat, haec visere solebat: omnibus haec ad visendum patebant quotidie: domus erat non domino magis ornamento, quam civitati. C. Claudius, cuius aedilitatem magnificentissimam scimus fuisse, usus est hoc Cupidine tamdiu, dum forum diis immortalibus populoque Romano habuit ornatum: et, quum esset hospes Heiorum, Mamertini autem populi patronus, ut illis benignis usus est ad commodandum, sic ipse diligens fuit ad reportandum. Nuper homines nobiles eiusmodi, iudices, et quid

dico nuper? immo vero modo ac plane paullo ante vidimus, qui forum ac basilicas non spoliis provinciarum, sed ornamentis amicorum; commodis hospitum, non furtis nocentium, ornarent: qui tamen signa atque ornamenta sua cuique reddebant, non ablata ex urbibus sociorum, quatridui causa, per simulationem aedilitatis, domum deinde atque ad suas villas auferebant. Haec omnia quae dixi signa, iudices, ab Heio de sacrario Verres abstulit: nullum, inquam, horum reliquit, neque aliud ullum tamen, praeter unum pervetus ligneum, Bonam Fortunam, ut opinor. Eam iste habere domi suae noluit.

3. Pro deum hominumque fidem! quid hoc est? quae est haec causa? quae haec impudentia est? Quae dico signa, antequam abs te sublata sunt, Messanam cum imperio nemo venit, quin viderit. Tot praetores, tot consules in Sicilia, tum in pace, tum etiam in bello fuerunt; tot homines cuiusque modi; non loquor de integris, innocentibus, religiosis: tot cupidi, tot improbi, tot audaces: quorum nemo sibi tam vehemens, tam potens, tam nobilis visus est, qui ex illo sacrario quidquam poscere aut tollere aut attingere auderet. Verres, quod ubique erit pulcherrimum, auferet? nihil habere praeterea cuiquam licebit? tot domus locupletissimas domus istius una capiet? idcirco nemo superiorum attigit, ut iste tolleret? ideo C. Claudius Pulcher retulit, ut C. Verres posset auferre?

4. Sed quid ego tam vehementer invehor? verbo uno repellar. 'Emi,' inquit. O dii immortales! praeclaram defensionem! Mercatorem cum imperio ac securibus in provinciam misimus, omnia qui signa, tabulas pictas, omne argentum, aurum, ebur, gemmas coëmeret, nihil cuiquam relinqueret! Haec enim mihi ad omnia defensio patefieri videtur, emisse. Primum, si id quod vis tibi ego concedam, ut emeris, quoniam in toto hoc genere hac una defensione usurus es: quaero, cuiusmodi tu iudicia Romae putaris esse,

si tibi hoc quemquam concessurum putasti, te in praetura atque imperio tot res, tam pretiosas, omnes denique res, quae alicuius pretii fuerint, tota ex provincia coëmisse? Videte maiorum diligentiam, qui nihildum etiam istiusmodi suspicabantur; verumtamen ea, quae parvis in rebus accidere poterant, providebant. Neminem, qui cum potestate aut legatione in provinciam esset profectus, tam amentem fore putaverunt, ut emeret argentum, (dabatur enim de publico): ut vestem, (praebebatur enim legibus): mancipium putaverunt, quo et omnes utimur, et non praebetur a populo. Sanxerunt, NE QUIS EMERET MANCIPIUM, NISI IN DEMORTUI LOCUM. Si qui Romae esset demortuus? immo, si quis ibidem. Non enim te instruere domum tuam voluerunt in provincia, sed illum usum provinciae supplere. Quae fuit causa, cur tam diligenter nos in provinciis ab emptionibus removerent? Haec, iudices, quod putabant ereptionem esse, non emptionem, quum venditori suo arbitratu vendere non liceret. In provinciis intelligebant, si is, qui esset cum imperio ac potestate, quod apud quemque esset emere vellet, idque ei liceret, fore uti, quod quisque vellet, sive esset venale, sive non esset, quanti vellet auferret. Dicet aliquis: 'Noli isto modo agere cum Verre: noli eius facta ad antiquae religionis rationem exquirere: concede, ut impune emerit, modo ut bona ratione emerit, nihil pro potestate, nihil ab invito, nihil per iniuriam.' Sic agam. Si quid venale habuit Heius; si id, quanti aestimabat, tanti vendidit: desino quaerere, cur emeris.

5. Quid igitur nobis faciundum est? Num argumentis utendum in re eiusmodi? Quaerendum est, credo, Heius iste num aes alienum habuerit, num auctionem fecerit: si fecit, num tanta difficultas eum rei nummariae tenuerit, tanta egestas, tanta vis presserit, ut sacrarium suum spoliaret, ut deos patrios venderet. At hominem video auctionem fecisse nullam; vendidisse praeter fructus suos nihil umquam; non

modo in aere alieno nullo, sed in suis nummis multis esse ac semper fuisse; si haec contra ac dico essent omnia, tamen illum haec, quae tot annos in familia sacrarioque maiorum fuissent, venditurum non fuisse. Quid, si magnitudine pecuniae persuasum est ei? verisimile non est, ut ille homo tam locuples, tam honestus, religioni suae monumentisque maiorum pecuniam anteponeret. Sunt ista: verumtamen abducuntur homines nonnumquam etiam ab institutis suis magnitudine pecuniae. Videamus, quanta ista pecunia fuerit, quae potuerit Heium, hominem maxime locupletem, minime avarum, ab humanitate, a pietate, a religione deducere. Ita iussisti, opinor, ipsum in tabulas referre: HAEC OMNIA SIGNA PRAXITELI, MYRONIS, POLYCLETI, HS VI. MILL. ET IↃ VERRI VENDITA SUNT. Recita ex tabulis. Iuvat me haec praeclara nomina artificum, quae isti ad caelum ferunt, Verris aestimatione sic concidisse. Cupidinem Praxitelis HS CIↃIↃC! Profecto hinc natum est: 'Malo emere, quam rogare.'

6. Dicet aliquis: 'Quid? tu ista permagno aestimas?' Ego vero ad meam rationem usumque meum non aestimo: verumtamen a vobis ita arbitror spectari oportere, quanti haec eorum iudicio, qui studiosi sunt harum rerum, aestimentur; quanti venire soleant; quanti haec ipsa, si palam libereque venirent, venire possent; denique ipse Verres quanti aestimet. Numquam enim, si denariis quadringentis Cupidinem illum putasset, commisisset, ut propter eum in sermonem hominum atque in tantam vituperationem veniret. Quis vestrum igitur nescit, quanti haec aestimentur? In auctione signum aeneum non magnum HS XL millibus venire non vidimus? Quid, si velim nominare homines, qui aut non minoris aut etiam pluris emerint? nonne possum? Etenim qui modus est in his rebus cupiditatis, idem est aestimationis. Difficile est enim finem facere pretio, si non libidini feceris. Video igitur Heium neque voluntate neque difficultate aliqua temporis neque magnitudine pecuniae adductum esse, ut

haec signa venderet: teque ista simulatione emptionis, vi, metu, imperio, fascibus, ab homine eo, quem una cum ceteris sociis non solum potestati tuae, sed etiam fidei populus Romanus commiserat, eripuisse atque abstulisse.

7. Quid mihi tam optandum, iudices, potest esse in hoc crimine, quam ut haec eadem dicat ipse Heius? Nihil profecto. Sed ne difficilia optemus. Heius est Mamertinus: Mamertina civitas istum publice communi consilio sola laudat: omnibus ipse ceteris Siculis odio est: ab his solis amatur: eius autem legationis, quae ad istum laudandum missa est, princeps est Heius: etenim est primus civitatis: ne forte, dum publicis mandatis serviat, de privatis iniuriis reticeat. Haec quum scirem et cogitarem, commisi tamen, iudices, Heio. Produxi eum prima actione: neque id tamen ullo periculo feci. Quid enim poterat Heius respondere, si esset improbus, si sui dissimilis? Esse illa signa domi suae, non esse apud Verrem? Qui poterat quidquam eiusmodi dicere? Ut homo turpissimus esset impudentissimeque mentiretur, hoc diceret: illa se habuisse venalia, eaque se, quanti voluerit, vendidisse. Homo domi suae nobilissimus, qui vos de religione sua ac dignitate vere existimare maxime vellet, primo dixit se istum publice laudare, quod sibi ita mandatum esset: deinde neque se illa habuisse venalia neque ulla conditione, si, utrum vellet, liceret, adduci umquam potuisse, ut venderet illa, quae in sacrario fuissent a maioribus suis relicta et tradita.

8. Verum haec emisse te dicis. Quid? illa Attalica tota Sicilia nominata ab eodem Heio peripetasmata emere oblitus es? Licuit eodem modo, ut signa. Quid enim actum est? An litteris pepercisti? Verum hominem amentem hoc fugit: minus clarum putavit fore, quod de armario, quam quod de sacrario esset ablatum. At quo modo abstulit? Non possum dicere planius, quam ipse apud vos dixit Heius. Quum quaesissem, numquid aliud de bonis eius pervenisset ad Verrem,

respondit istum ad se misisse, ut sibi mitteret Agrigentum peripetasmata. Quaesivi, an misisset: respondit id, quod necesse erat, scilicet dicto audientem fuisse praetori; misisse. Rogavi, pervenissentne Agrigentum: dixit pervenisse. Quaesivi, quemadmodum revertissent: negavit adhuc revertisse. Risus populi atque admurmuratio omnium facta est. Hic tibi in mentem non venit iubere, ut haec quoque referret HS VI millibus IↃ se tibi vendidisse? Metuisti, ne aes alienum tibi cresceret, si HS VI millibus IↃ tibi constarent ea, quae tu facile posses vendere HS CC millibus? Fuit tanti, mihi crede: haberes quod defenderes: nemo quaereret, quanti illa res esset: si modo te posses docere emisse, facile cui velles tuam causam et factum probares: nunc de peripetasmatis quemadmodum te expedias, non habes.

5. *Verres' Agents. How Pamphilus saved his Cups.*

1. Iam, ut haec omnia reperire ac perscrutari solitus sit, iudices, est operae pretium cognoscere. Cibyratae sunt fratres quidam, Tlepolemus et Hiero: quorum alterum fingere opinor e cera solitum esse, alterum esse pictorem. Hosce opinor Cibyrae, quum in suspicionem venissent suis civibus fanum expilasse Apollinis, veritos poenam iudicii ac legis, domo profugisse. Quod Verrem artificii sui cupidum cognoverant, domo perfugientes ad eum se exsules, quum iste esset in Asia, contulerunt. Habuit secum eos ab illo tempore, et in legationis praedis atque furtis multum illorum opera consilioque usus est. Hi sunt illi, quibus in tabulis retulit sese Q. Tadius dedisse iussu istius Graecis pictoribus. Eos iam bene cognitos et re probatos secum in Siciliam duxit. Quo posteaquam venerunt, mirandum in modum, (canes venaticos diceres,) ita odorabantur omnia et pervestigabant, ut, ubi quidque esset, aliqua

ratione invenirent. Aliud minitando, aliud pollicendo, aliud per servos, aliud per liberos, per amicum aliud, aliud per inimicum inveniebant. Quidquid illis placuerat, perdendum erat. Nihil aliud optabant quorum poscebatur argentum, nisi ut Hieroni et Tlepolemo displiceret.

2. Verum mehercule hoc, iudices, dicam. Memini Pamphilum Lilybaetanum, hospitem meum et amicum, nobilem hominem, mihi narrare, quum iste ab sese hydriam, Boëthi manu factam, praeclaro opere et grandi pondere, per potestatem abstulisset, se sane tristem et conturbatum domum revertisse, quod vas eiusmodi, quod sibi a patre et a maioribus esset relictum, quo solitus esset uti ad festos dies, ad hospitum adventum, a se esset ablatum. Quum sederem, inquit, domi tristis, accurrit Venerius: iubet me scyphos sigillatos ad praetorem statim afferre. Permotus sum, inquit: binos habebam: iubeo promi utrosque, ne quid plus mali nasceretur, et mecum ad praetoris domum ferri. Eo quum veni, praetor quiescebat: fratres illi Cibyratae inambulabant. Qui, me ubi viderunt: 'Ubi sunt, Pamphile,' inquiunt, 'scyphi?' Ostendo tristis: laudant: incipio queri me nihil habiturum, quod alicuius esset pretii, si etiam scyphi essent ablati. Tum illi, ubi me conturbatum vident: 'Quid vis nobis dare, ut isti abs te ne auferantur?' Ne multa, 'sestertios CIↃ me,' inquit, 'poposcerunt: dixi me daturum.' Vocat interea praetor: scyphos poscit. Tum illos coepisse praetori dicere, putasse se, id quod audissent, alicuius pretii scyphos esse Pamphili: luteum negotium esse: non dignum, quod in suo argento Verres haberet. Ait ille, idem sibi videri. Ita Pamphilus scyphos optimos aufert. Et mehercule ego antea, tametsi hoc nescio quid nugatorium sciebam esse, ista intelligere, tamen mirari solebam, istum in his ipsis rebus aliquem sensum habere, quem scirem nulla in re quidquam simile hominis habere.

3. Tum primum intellexi, ad eam rem istos fratres Ciby-

ratas fuisse, ut iste in furando manibus suis, oculis illorum uteretur. At ita studiosus est huius praeclarae existimationis, ut putetur in hisce rebus intelligens esse, ut nuper (videte hominis amentiam) posteaquam est comperendinatus, quum iam pro damnato mortuoque esset, ludis Circensibus mane apud L. Sisennam, virum primarium, quum essent triclinia strata argentumque expositum in aedibus; quum, pro dignitate L. Sisennae, domus esset plena hominum honestissimorum, accessit ad argentum, contemplari unum quodque otiose et considerare coepit. Mirari stultitiam alii, quod in ipso iudicio eius ipsius cupiditatis, cuius insimularetur, suspicionem augeret; alii amentiam, cui comperendinato, quum tam multi testes dixissent, quidquam illorum veniret in mentem. Pueri autem Sisennae, credo, qui audivissent, quae in istum testimonia dicta essent, oculos de isto nusquam deiicere, neque ab argento digitum discedere. Est boni iudicis, parvis ex rebus coniecturam facere unius cuiusque et cupiditatis et incontinentiae. Qui reus, et reus lege comperendinatus, re et opinione hominum paene damnatus, sibi temperare non potuerit maximo conventu, quin L. Sisennae argentum tractaret et consideraret; hunc in provincia praetorem quisquam putabit a Siculorum argento cupiditatem aut manus abstinere potuisse?

6. *How Diodorus was all but robbed.*

1. Melitensis Diodorus est, qui apud vos antea testimonium dixit. Is Lilybaei multos iam annos habitat, homo et domi nobilis, et apud eos, quo se contulit, propter virtutem splendidus et gratiosus. De hoc Verri dicitur, habere eum perbona toreumata; in his pocula duo quaedam, quae Thericlea nominantur, Mentoris manu summo artificio facta. Quod iste ubi audivit, sic cupiditate inflammatus est non solum inspiciundi, verum etiam auferendi, ut Diodorum ad se voca-

ret ac posceret. Ille, qui illa non invitus haberet, respondet Lilybaei se non habere, Melitae apud quemdam propinquum suum reliquisse. Tum iste continuo mittit homines certos Melitam: scribit ad quosdam Melitenses, ut ea vasa perquirant: rogat Diodorum, ut ad illum propinquum suum det litteras: nihil ei longius videbatur, quam dum illud videret argentum. Diodorus, homo frugi ac diligens, qui sua servare vellet, propinquo suo scribit, ut iis, qui a Verre venissent, responderet, illud argentum se paucis illis diebus misisse Lilybaeum. Ipse interea recedit: abesse ab domo paullisper maluit, quam praesens illud optime factum argentum amittere. Quod ubi audivit iste, usque eo est commotus, ut sine ulla dubitatione insanire omnibus ac furere videretur. Quia non potuerat argentum eripere, ipse a Diodoro erepta sibi vasa optime facta dicebat: minitari absenti Diodoro: vociferari palam: lacrimas interdum vix tenere. Eriphylam accepimus in fabulis ea cupiditate, ut, quum vidisset monile, ut opinor, ex auro et gemmis, pulchritudine eius incensa, salutem viri proderet. Similis istius cupiditas; hoc etiam acrior atque insanior, quod illa cupiebat id quod viderat, huius libidines non solum oculis, sed etiam auribus excitabantur.

2. Conquiri Diodorum tota provincia iubet. Ille ex Sicilia iam castra moverat et vasa collegerat. Homo, ut aliquo modo illum in provinciam revocaret, hanc excogitavit rationem: si haec ratio potius quam amentia nominanda est. Apponit de suis canibus quemdam, qui dicat se Diodorum Melitensem rei capitalis reum velle facere. Primo mirum omnibus videri, Diodorum reum, hominem quietissimum, ab omni non modo facinoris, verum etiam minimi errati suspicione remotissimum: deinde esse perspicuum, fieri omnia illa propter argentum. Iste non dubitat iubere nomen deferri: et tum primum opinor istum absentis nomen recepisse. Res clara Sicilia tota, propter caelati argenti cupiditatem reos

fieri rerum capitalium: neque solum praesentes reos fieri, sed etiam absentes. Diodorus Romae sordidatus circum patronos atque hospites cursare: rem omnibus narrare. Litterae mittuntur isti a patre vehementes, ab amicis item, videret, quid ageret de Diodoro, quo progrederetur: rem claram esse et invidiosam: insanire hominem: periturum hoc uno crimine, nisi cavisset. Iste etiam tum patrem, si non in parentis, at in hominum numero putabat: ad iudicium nondum se satis instruxerat: primus annus erat provinciae; non ut in Sthenio, iam refertus pecunia. Itaque furor eius paullulum, non pudore, sed metu ac timore repressus est. Condemnare Diodorum non audet: absentem de reis eximit. Diodorus interea praetore isto prope triennium provincia domoque caruit.

7. *How Verres robbed Prince Antiochus of Syria.*

1. Venio nunc, non iam ad furtum, non ad avaritiam, non ad cupiditatem, sed eiusmodi facinus, in quo omnia nefaria contineri mihi atque inesse videantur; in quo dii immortales violati, existimatio atque auctoritas nominis populi Romani imminuta, hospitium spoliatum ac proditum, abalienati scelere istius a nobis omnes reges amicissimi nationesque quae in eorum regno ac ditione sunt. Nam reges Syriae, regis Antiochi filios pueros, scitis Romae nuper fuisse: qui venerant non propter Syriae regnum; nam id sine controversia obtinebant, ut a patre et a maioribus acceperant: sed regnum Aegypti ad se et ad Selenen, matrem suam, pertinere arbitrabantur. Hi ipsi posteaquam, temporibus reipublicae exclusi, per senatum agere quae voluerant non potuerunt, in Syriam in regnum patrium profecti sunt. Eorum alter, qui Antiochus vocatur, iter per Siciliam facere voluit. Itaque, isto praetore, venit Syracusas. Hic Verres hereditatem sibi venisse arbitratus est, quod in eius regnum ac manus venerat

is, quem iste et audierat multa secum praeclara habere, et suspicabatur. Mittit homini munera satis large; haec ad usum domesticum: olei, vini, quod visum erat: etiam tritici, quod satis esset, de suis decumis. Deinde ipsum regem ad coenam vocavit: exornat ample magnificeque triclinium: exponit ea, quibus abundabat, plurima ac pulcherrima vasa argentea: omnibus curat rebus instructum et paratum ut sit convivium. Quid multa? rex ita discessit, ut et istum copiose ornatum et se honorifice acceptum arbitraretur. Vocat ad coenam deinde ipse praetorem: exponit suas copias omnes, multum argentum, non pauca etiam pocula ex auro, quae, ut mos est regius et maxime in Syria, gemmis erant distincta clarissimis. Erat etiam vas vinarium ex una gemma pergrandi, trulla excavata, manubrio aureo: de qua satis, credo, idoneum satis gravem testem Q. Minucium dicere audistis. Iste unum quodque vas in manus sumere, laudare, mirari. Rex gaudere, praetori populi Romani satis iucundum et gratum illud esse convivium. Posteaquam inde discessum est, cogitare iste nihil aliud, quod ipsa res declaravit, nisi quemadmodum regem e provincia spoliatum expilatumque dimitteret. Mittit rogatum vasa ea quae pulcherrima apud illum viderat: ait se suis caelatoribus velle ostendere. Rex, qui istum non nosset, sine ulla suspicione libentissime dedit. Mittit etiam trullam gemmeam rogatum: velle se eam diligentius considerare. Ea quoque ei mittitur.

2. Nunc reliquum, iudices, attendite, de quo et vos audistis, et populus Romanus non nunc primum audiet, et in exteris nationibus usque ad ultimas terras pervagatum est. Candelabrum e gemmis clarissimis opere mirabili perfectum reges hi, quos dico, Romam quum attulissent, ut in Capitolio ponerent, quod nondum perfectum templum offenderant, neque ponere potuerunt, neque vulgo ostendere ac proferre voluerunt; ut et magnificentius videretur, quum suo tempore in cella Iovis Optimi Maximi poneretur, et clarius,

quum pulchritudo eius recens ad oculos hominum atque integra perveniret: statuerunt id secum in Syriam reportare, ut, quum audissent simulacrum Iovis Optimi Maximi dedicatum, legatos mitterent, qui cum ceteris rebus illud quoque eximium ac pulcherrimum donum in Capitolium afferrent. Pervenit res ad istius aures, nescio quomodo. Nam rex celatum voluerat; non quo quidquam metueret aut suspicaretur, sed ut ne multi illud ante perciperent oculis quam populus Romanus. Iste petit a rege et eum pluribus verbis rogat, ut id ad se mittat: cupere se dicit inspicere, neque se aliis videndi potestatem esse facturum. Antiochus, qui animo et puerili esset et regio, nihil de istius improbitate suspicatus est: imperat suis, ut id in praetorium involutum quam occultissime deferrent. Quo posteaquam attulerunt involucrisque reiectis constituerunt: iste clamare coepit, dignam rem esse regno Syriae, dignam regio munere, dignam Capitolio. Etenim erat eo splendore, qui ex clarissimis et pulcherrimis gemmis esse debebat: ea varietate operum, ut ars certare videretur cum copia: ea magnitudine, ut intelligi posset, non ad hominum apparatum, sed ad amplissimi templi ornamentum esse factum. Quod quum satis iam perspexisse videretur, tollere incipiunt, ut referrent. Iste ait se velle illud etiam atque etiam considerare: nequaquam se esse satiatum: iubet illos discedere et candelabrum relinquere. Sic illi tum inanes ad Antiochum revertuntur.

3. Rex primo nihil metuere, nihil suspicari. Dies unus, alter, plures: non referri. Tum mittit rex ad istum, si sibi videatur, ut reddat. Iubet iste posterius ad se reverti. Mirum illi videri. Mittit iterum: non redditur. Ipse hominem appellat: rogat, ut reddat. Os hominis insignemque impudentiam cognoscite. Quod sciret, quodque ex ipso rege audisset in Capitolio esse ponendum, quod Iovi Optimo Maximo, quod populo Romano servari videret, id sibi ut donaret, rogare et vehementer petere coepit. Quum ille se

et religione Iovis Capitolini et hominum existimatione impediri diceret, quod multae nationes testes essent illius operis ac muneris: iste homini minari acerrime coepit. Ubi videt, eum nihilo magis minis quam precibus permoveri: repente hominem de provincia iubet ante noctem decedere: ait se comperisse ex eius regno piratas in Siciliam esse venturos. Rex maximo conventu Syracusis, in foro, ne quis forte me in crimine obscuro versari atque affingere aliquid suspicione hominum arbitretur, in foro, inquam, Syracusis flens ac deos hominesque contestans clamare coepit, candelabrum factum e gemmis, quod in Capitolium missurus esset, quod in templo clarissimo populo Romano monumentum suae societatis amicitiaeque esse voluisset, id sibi C. Verrem abstulisse: de ceteris operibus ex auro et gemmis, quae sua penes illum essent, se non laborare: hoc sibi eripi, miserum esse et indignum: id etsi antea iam mente et cogitatione sua fratrisque sui consecratum esset, tamen tum se in illo conventu civium Romanorum dare, donare, dicare, consecrare Iovi Optimo Maximo, testemque ipsum Iovem suae voluntatis ac religionis adhibere.

4. Quae vox, quae latera, quae vires huius unius criminis querimoniam possunt sustinere? Rex Antiochus, qui Romae ante oculos omnium nostrum biennium fere comitatu regio atque ornatu fuisset, is quum amicus et socius populi Romani esset, amicissimo patre, avo, maioribus, antiquissimis et clarissimis regibus, opulentissimo et maximo regno, praeceps provincia populi Romani exturbatus est. Quemadmodum hoc accepturas nationes exteras, quemadmodum huius tui facti famam in regna aliorum atque in ultimas terras perventuram putasti, quum audirent, a praetore populi Romani in provincia violatum regem, spoliatum hospitem, eiectum socium populi Romani atque amicum? Nomen vestrum populique Romani odio atque acerbitati scitote nationibus exteris, iudices, futurum, si istius haec tanta iniuria

impunita discesserit. Sic omnes arbitrabuntur, praesertim quum haec omnino fama de nostrorum hominum avaritia et cupiditate percrebruerit, non istius solius hoc esse facinus, sed eorum etiam qui approbarint. Multi reges, multae liberae civitates, multi privati opulenti ac potentes habent profecto in animo Capitolium sic ornare, ut templi dignitas imperiique nostri nomen desiderat: qui si intellexerint, interverso regali hoc dono, graviter vos tulisse, grata fore vobis populoque Romano sua studia ac dona arbitrabuntur. Sin hoc vos in rege tam nobili, in re tam eximia, in iniuria tam acerba neglexisse audierint, non erunt tam amentes, ut operam, curam, pecuniam impendant in eas res, quas vobis gratas fore non arbitrentur.

8. *How Verres robbed Segesta of an image of Diana.*

1. Segesta est oppidum pervetus in Sicilia, iudices, quod ab Aenea fugiente a Troia atque in haec loca veniente conditum esse demonstrant. Itaque Segestani non solum perpetua societate atque amicitia, verum etiam cognatione se cum populo Romano coniunctos esse arbitrantur. Hoc quondam oppidum, quum illa civitas cum Poenis suo nomine ac sua sponte bellaret, a Karthaginiensibus vi captum atque deletum est: omniaque, quae ornamento urbi esse possent, Karthaginem sunt ex illo loco deportata. Fuit apud Segestanos ex aere simulacrum Dianae, quum summa atque antiquissima praeditum religione, tum singulari opere artificioque perfectum. Hoc tralatum Karthaginem, locum tantum hominesque mutarat: religionem quidem pristinam conservabat. Nam propter eximiam pulchritudinem etiam hostibus digna quam sanctissime colerent videbatur. Aliquot saeculis post P. Scipio bello Punico tertio Karthaginem cepit: qua in victoria, (videte hominis virtutem et diligentiam, ut et domesticis praeclarissimae virtutis exemplis gaudeatis et eo

maiore odio dignam istius incredibilem audaciam iudicetis,) convocatis Siculis omnibus, quod diutissime saepissimeque Siciliam vexatam a Karthaginiensibus cognorat, iubet omnia conquiri · pollicetur sibi magnae curae fore, ut omnia civitatibus, quae cuiusque fuissent, restituerentur. Tum illa, quae quondam erant Himera sublata, de quibus antea dixi, Thermitanis sunt reddita: tum alia Gelensibus, alia Agrigentinis: in quibus etiam ille nobilis taurus, quem crudelissimus omnium tyrannorum Phalaris habuisse dicitur, quo vivos supplicii causa demittere homines et subiicere flammam solebat: quem taurum Scipio quum redderet Agrigentinis, dixisse dicitur, aequum esse illos cogitare, utrum esset Siculis utilius, suisne servire, an populo Romano obtemperare; quum idem monumentum et domesticae crudelitatis et nostrae mansuetudinis haberent.

2. Illo tempore Segestanis maxima cum cura haec ipsa Diana, de qua dicimus, redditur: reportatur Segestam: in suis antiquis sedibus summa cum gratulatione civium et laetitia reponitur. Haec erat posita Segestae, sane excelsa in basi: in qua grandibus litteris P. AFRICANI nomen erat incisum eumque KARTHAGINE CAPTA RESTITUISSE perscriptum. Colebatur a civibus: ab omnibus advenis visebatur: quum quaestor essem, nihil mihi ab illis est demonstratum prius. Erat admodum amplum et excelsum signum cum stola: verumtamen inerat in illa magnitudine aetas atque habitus virginalis: sagittae pendebant ab humero: sinistra manu retinebat arcum: dextra ardentem facem praeferebat. Hanc quum iste sacrorum omnium hostis religionumque praedo vidisset; quasi illa ipse face percussus esset, ita flagrare cupiditate atque amentia coepit. Imperat magistratibus, ut eam demoliantur et sibi dent: nihil sibi gratius ostendit futurum. Illi vero dicere id sibi nefas esse, seque quum summa religione, tum summo metu legum et iudiciorum teneri. Iste tum petere ab illis, tum minari, tum spem, tum metum ostendere.

Opponebant illi interdum nomen Africani; donum populi Romani illud esse dicebant; nihil se in eo potestatis habere, quod imperator clarissimus, urbe hostium capta, monumentum victoriae populi Romani esse voluisset. Quum iste nihilo remissius atque etiam multo vehementius instaret quotidie, res agitur in senatu. Vehementer ab omnibus reclamatur. Itaque illo tempore ac primo istius adventu pernegatur. Postea, quidquid erat oneris in nautis remigibusque exigendis, in frumento imperando, Segestanis praeter ceteros imponebat aliquanto amplius, quam ferre possent. Praeterea magistratus eorum evocabat: optimum quemque et nobilissimum ad se arcessebat: circum omnia provinciae fora rapiebat: singillatim uni cuique calamitati fore se denuntiabat: universam se funditus illam eversurum esse civitatem minabatur. Itaque aliquando multis malis magnoque metu victi Segestani praetoris imperio parendum esse decreverunt: magno cum luctu et gemitu totius civitatis, multis cum lacrimis et lamentationibus virorum mulierumque omnium simulacrum Dianae tollendum locatur.

3. Videte quanta religio fuerit apud Segestanos: repertum esse, iudices, scitote neminem, neque liberum neque servum, neque civem neque peregrinum, qui illud signum auderet attingere. Barbaros quosdam Lilybaeo scitote adductos esse operarios: hi denique illud, ignari totius negotii ac religionis, mercede accepta, sustulerunt. Quod quum ex oppido exportaretur, quem conventum mulierum factum esse arbitramini? quem fletum maiorum natu? quorum nonnulli etiam illum diem memoria tenebant, quum illa eadem Diana Segestam Karthagine revecta victoriam populi Romani reditu suo nuntiasset. Quam dissimilis hic dies illi tempori videbatur! Tum imperator populi Romani, vir clarissimus, deos patrios reportabat Segestanis ex urbe hostium recuperatos: nunc ex urbe sociorum praetor eiusdem populi turpissimus atque impurissimus eosdem illos deos nefario

scelere auferebat. Quid hoc tota Sicilia est clarius, quam omnes Segestanas matronas et virgines convenisse, quum Diana exportaretur ex oppido, unxisse unguentis, complesse coronis et floribus, ture odoribusque incensis usque ad agri fines prosecutas esse? Hanc tu tantam religionem si tum in imperio propter cupiditatem atque audaciam non pertimescebas: ne nunc quidem in tanto tuo liberorumque tuorum periculo perhorrescis? Quem tibi aut hominem invitis diis immortalibus, aut vero deum tantis eorum religionibus violatis auxilio futurum putas? Tibi illa Diana in pace atque in otio religionem nullam attulit? quae quum duas urbes in quibus locata fuerat captas incensasque vidisset, bis ex duorum bellorum flamma ferroque servata est; quae Karthaginiensium victoria loco mutato religionem tamen non amisit, P. Africani virtute religionem simul cum loco recuperavit. Quo quidem scelere suscepto, quum inanis esset basis, et in ea P. Africani nomen incisum: res indigna atque intoleranda videbatur omnibus, non solum religiones esse violatas, verum etiam P. Africani, viri fortissimi, rerum gestarum gloriam, memoriam virtutis, monumenta victoriae C. Verrem sustulisse. Quod quum isti renuntiaretur de basi ac litteris, existimavit homines in oblivionem totius negotii esse venturos, si etiam basim, tamquam indicem sui sceleris, sustulisset. Itaque tollendam istius imperio locaverunt; quae vobis locatio ex publicis Segestanorum litteris priore actione recitata est.

9. *How Verres treated Sopater at Tyndaris.*

1. At hoc solum Africani monumentum violasti? Quid? a Tyndaritanis non eiusdem Scipionis beneficio positum simulacrum Mercurii pulcherrime factum sustulisti? At quemadmodum, dii immortales! quam audacter! quam libidinose! quam impudenter! Audistis nuper dicere legatos Tyndaritanos, homines honestissimos ac principes civitatis,

Mercurium, qui sacris anniversariis apud eos ac summa religione coleretur, quem P. Africanus Karthagine capta Tyndaritanis non solum suae victoriae, sed etiam illorum fidei societatisque monumentum atque indicium dedisset, huius vi scelere imperioque esse sublatum: qui, ut primum in illud oppidum venit, statim, tamquam ita fieri non solum oporteret, sed etiam necesse esset, tamquam hoc senatus mandasset, populusque Romanus iussisset, ita continuo, signum ut demolirentur et Messanam deportarent, imperavit. Quod quum illis qui aderant, indignum, qui audiebant, incredibile videretur, non est ab isto, primo illo adventu, perseveratum. Discedens mandat proagoro Sopatro, cuius verba audistis, ut demoliatur. Quum recusaret, vehementer minatur. Et statim ex illo oppido proficiscitur. Proagorus refert rem ad senatum: vehementer undique reclamatur. Ne multa: iterum iste aliquanto post ad illos venit; quaerit continuo de signo. Respondetur ei senatum non permittere: poenam capitis constitutam, si iniussu senatus quisquam attigisset: simul religio commemoratur. Tum iste: 'Quam mihi religionem narras? quam poenam? quem senatum? vivum te non relinquam: moriere virgis, nisi signum traditur.' Sopater iterum flens ad senatum defert; istius cupiditatem minasque demonstrat. Senatus Sopatro responsum nullum dat, sed commotus perturbatusque discedit. Ille, praetoris arcessitus nuntio, rem demonstrat; negat ullo modo fieri posse. Atque haec (nihil enim praetermittendum de istius impudentia videtur) agebantur in conventu palam, de sella ac de loco superiore.

2. Erat hiems summa; tempestas, ut ipsum Sopatrum dicere audistis, perfrigida; imber maximus: quum iste imperat lictoribus, ut Sopatrum de porticu, in qua ipse sedebat, praecipitem in forum deiiciant nudumque constituant. Vix erat hoc plane imperatum, quum illum spoliatum stipatumque lictoribus videres: omnes id fore putabant, ut miser atque

innocens virgis caederetur: fefellit haec homines opinio. Virgis iste caederet sine causa socium populi Romani atque amicum? Non usque eo improbus: non omnia sunt in eo uno vitia: numquam fuit crudelis. Leniter hominem clementerque accepit. Equestres sunt medio in foro Marcellorum statuae, sicuti fere ceteris in oppidis Siciliae: ex quibus iste C. Marcelli statuam delegit, cuius officia in illam civitatem totamque provinciam recentissima erant et maxima; in ea Sopatrum, hominem quum domi nobilem, tum summo magistratu praeditum, divaricari ac deligari iubet. Quo cruciatu sit affectus, venire in mentem necesse est omnibus, quum esset vinctus nudus in aere, in imbri, in frigore. Neque tamen finis huic iniuriae crudelitatique fiebat, donec populus atque universa multitudo, atrocitate rei misericordiaque commota, senatum clamore coëgit, ut ei simulacrum illud Mercurii polliceretur. Clamabant fore ut ipsi se dii immortales ulciscerentur: hominem interea perire innocentem non oportere. Tum frequens senatus ad istum venit: pollicetur signum. Ita Sopater de statua C. Marcelli, quum iam paene obriguisset, vix vivus aufertur.

3. Non possum disposite istum accusare, si cupiam: opus est non solum ingenio, verum etiam artificio quodam singulari. Unum hoc crimen videtur esse, et a me pro uno ponitur, de Mercurio Tyndaritano: plura sunt. Sed ea quo pacto distinguere ac separare possim, nescio. Est pecuniarum captarum, quod signum a sociis pecuniae magnae sustulit. Est peculatus, quod publicum populi Romani signum, de praeda hostium captum, positum imperatoris nostri nomine, non dubitavit auferre. Est maiestatis, quod imperii nostri gloriae rerumque gestarum monumenta evertere atque asportare ausus est. Est sceleris, quod religiones maximas violavit. Est crudelitatis, quod in hominem innocentem, in socium nostrum atque amicum, novum et singulare supplicii genus excogitavit. Illud vero quid sit, iam non queo dicere:

quo nomine appellem, nescio, quod in C. Marcelli statua. Quid est hoc? Patronusne quod erat? Quid tum? Quo id spectat? Utrum ea res ad opem, an ad calamitatem clientium atque hospitum valere debebat? an ut hoc ostenderes, contra vim tuam in patronis praesidii nihil esse? Quis hoc non intelligeret, in improbi praesentis imperio maiorem esse vim, quam in bonorum absentium patrocinio? An vero ex hoc illa tua singularis significatur insolentia, superbia, contumacia? detrahere videlicet aliquid te de amplitudine Marcellorum putasti. Itaque nunc Siculorum Marcelli non sunt patroni: Verres in eorum locum substitutus est. Quam in te tantam virtutem esse aut dignitatem arbitratus es, ut conarere clientelam tam illustrem, tam splendidae provinciae, traducere ad te, auferre a certissimis antiquissimisque patronis? Tu ista stultitia, nequitia, inertia non modo totius Siciliae, sed unius tenuissimi Siculi clientelam tueri potes? Tibi Marcelli statua pro patibulo in clientes Marcellorum fuit? tu ex illius honore in eos ipsos, qui honorem illi habuerant, supplicia quaerebas? Quid postea? quid tandem tuis statuis fore arbitrabare? An vero id, quod accidit? Nam Tyndaritani statuam istius, quam sibi propter Marcellos altiore etiam basi poni iusserat, deturbarunt, simulac successum isti audierunt.

4. Dedit nunc igitur tibi fortuna Siculorum C. Marcellum iudicem, ut, cuius ad statuam Siculi te praetore alligabantur, eius religioni te eumdem vinctum astrictumque dederemus. Ac primo, iudices, hoc signum Mercurii dicebat iste Tyndaritanos M. Marcello huic Aesernino vendidisse, atque hoc sua causa etiam Marcellum ipsum sperabat esse dicturum: quod mihi numquam verisimile visum est, adolescentem illo loco natum, patronum Siciliae, nomen suum isti ad tralationem criminis commodaturum. Verumtamen ita res mihi tota provisa atque praecauta est, ut, si maxime esset inventus, qui in se suscipere istam culpam crimenque cuperet, tamen is

proficere nihil posset. Eos enim deduxi testes et eas litteras deportavi, ut de istius facto dubium esse nemini posset. Publicae litterae sunt, deportatum esse Mercurium Messanam sumptu publico: dicunt, quanti: praefuisse huic negotio publice legatum Poleam. Quid? is ubi est? Praesto est: testis est. Proagori Sopatri iussu. Quis est hic? qui ad statuam astrictus est. Quid? is ubi est? Testis est: vidistis hominem et verba eius audistis. Demoliendum curavit Demetrius gymnasiarchus, quod is ei loco praeerat. Quid? hoc nos dicimus? Immo vero ipse praesens: Romae nuper istum ipsum esse pollicitum, sese id signum legatis esse redditurum, si eius rei testificatio tolleretur, cautumque esset eos testimonium non esse dicturos. Dixit hoc apud vos Zosippus et Ismenias, homines nobilissimi et principes Tyndaritanae civitatis.

10. *Verres' Robberies at Agrigentum, Assorus, Enguium, Catina.*

1. Herculis templum est apud Agrigentinos non longe a foro, sane sanctum apud illos et religiosum. Ibi est ex aere simulacrum ipsius Herculis, quo non facile quidquam dixerim me vidisse pulchrius, (tametsi non tam multum in istis rebus intelligo, quam multa vidi,) usque eo, iudices, ut rictum eius ac mentum paullo sit attritius, quod in precibus et gratulationibus non solum id venerari, verum etiam osculari solent. Ad hoc templum, quum esset iste Agrigenti, duce Timarchide repente nocte intempesta servorum armatorum fit concursus atque impetus. Clamor a vigilibus fanique custodibus tollitur. Qui primo quum obsistere ac defendere conarentur, male mulcati clavis ac fustibus repelluntur: postea convulsis repagulis effractisque valvis demoliri signum ac vectibus labefactare conantur. Interea ex clamore fama tota urbe percrebruit, expugnari deos patrios

non hostium adventu necopinato neque repentino praedonum impetu; sed ex domo atque cohorte praetoria manum fugitivorum instructam armatamque venisse. Nemo Agrigenti neque aetate tam affecta neque viribus tam infirmis fuit, qui non illa nocte eo nuntio excitatus surrexerit, telumque, quod cuique fors offerebat, arripuerit. Itaque brevi tempore ad fanum ex urbe tota concurritur. Hora amplius iam in demoliendo signo permulti homines moliebantur: illud interea nulla lababat ex parte; quum alii vectibus subiectis conarentur commovere, alii deligatum omnibus membris rapere ad se funibus. Repente Agrigentini concurrunt: fit magna lapidatio: dant sese in fugam istius praeclari imperatoris nocturni milites. Duo tamen sigilla perparvula tollunt, ne omnino inanes ad istum praedonem religionum reverterentur. Numquam tam male est Siculis, quin aliquid facete et commode dicant: velut in hac re aiebant, in labores Herculis non minus hunc immanissimum Verrem, quam illum aprum Erymanthium referri oportere.

2. Hanc virtutem Agrigentinorum imitati sunt Assorini postea, viri fortes et fideles, sed nequaquam ex tam ampla neque tam ex nobili civitate. Chrysas est amnis, qui per Assorinorum agros fluit: is apud illos habetur deus et religione maxima colitur. Fanum eius est in agro propter ipsam viam, qua Assoro itur Hennam. In eo Chrysae est simulacrum, praeclare factum e marmore. Id iste poscere Assorinos propter singularem eius fani religionem non ausus est: Tlepolemo dat Hieronique negotium. Illi noctu facta manu armataque veniunt: fores aedis effringunt: aeditui custodesque mature sentiunt: signum, quod erat notum vicinitati, buccina datur: homines ex agris concurrunt: eiicitur fugaturque Tlepolemus: neque quidquam ex fano Chrysae praeter unum perparvulum signum ex aere desideratum est.

3. Matris magnae fanum apud Enguinos est. In hoc fano loricas galeasque aeneas, caelatas opere Corinthio,

hydriasque grandes, simili in genere atque eadem arte perfectas, idem ille P. Scipio, vir omnibus rebus praecellentissimus, posuerat et suum nomen inscripserat. Quid iam de isto plura dicam aut querar? Omnia illa, iudices, abstulit: nihil in religiosissimo fano praeter vestigia violatae religionis nomenque P. Scipionis reliquit: hostium spolia, monumenta imperatorum, decora atque ornamenta fanorum posthac his praeclaris nominibus amissis in instrumento atque in supellectile C. Verris numerabuntur.

4. Audite etiam singularem eius, iudices, cupiditatem, audaciam, amentiam, in his praesertim sacris polluendis, quae non modo manibus attingi, sed ne cogitatione quidem violari fas fuit. Sacrarium Cereris est apud Catinenses eadem religione, qua Romae, qua in ceteris locis, qua prope in toto orbe terrarum. In eo sacrario intimo fuit signum Cereris perantiquum, quod viri, non modo cuiusmodi esset, sed ne esse quidem sciebant. Aditus enim in id sacrarium non est viris; sacra per mulieres ac virgines confici solent. Hoc signum noctu clam istius servi ex illo religiosissimo atque antiquissimo fano sustulerunt: postridie sacerdotes Cereris atque illius fani antistitae maiores natu, probatae ac nobiles mulieres, rem ad magistratus suos deferunt. Omnibus acerbum, indignum, luctuosum denique videbatur. Tum iste permotus illa atrocitate negotii, ut ab se sceleris istius suspicio demoveretur, dat hospiti suo cuidam negotium, ut aliquem reperiret, quem illud fecisse insimularet; daretque operam, ut is eo crimine damnaretur, ne ipse esset in crimine. Res non procrastinatur; nam quum iste Catina profectus esset, servi cuiusdam nomen defertur. Is accusatur: ficti testes in eum dantur: rem cunctus senatus Catinensium legibus iudicat. Sacerdotes vocantur: ex his quaeritur secreto in curia, quid esset factum, quemadmodum arbitrarentur signum esse ablatum. Respondent illae, praetoris in eo loco servos esse visos. Res, quae esset iam antea

non obscura, sacerdotum testimonio perspicua esse coepit. Itur in consilium: servus ille innocens omnibus sententiis absolvitur, quo facilius vos hunc omnibus sententiis condemnare possetis.

11. *How Verres carried off the Image of Juno from Melita.*

Insula est Melita, iudices, satis lato ab Sicilia mari periculosoque disiuncta: in qua est eodem nomine oppidum, quo iste numquam accessit; quod tamen isti textrinum per triennium ad muliebrem vestem conficiendam fuit. Ab eo oppido non longe, in promontorio, fanum est Iunonis antiquum: quod tanta religione semper fuit, ut non modo illis Punicis bellis, quae in his fere locis navali copia gesta atque versata sunt, sed etiam in hac praedonum multitudine semper inviolatum sanctumque fuerit. Quin etiam hoc memoriae proditum est, classe quondam Masinissae regis ad eum locum appulsa, praefectum regium dentes eburneos incredibili magnitudine e fano sustulisse et eos in Africam portasse, Masinissaeque donasse. Regem quidem primo delectatum esse munere: post, ubi audisset, unde essent, statim certos homines in quinqueremi misisse, qui eos dentes reportarent. Itaque in his inscriptum litteris Punicis fuit: REGEM MASINISSAM IMPRUDENTEM ACCEPISSE: RE COGNITA, REPONENDOS RESTITUENDOSQUE CURASSE. Erat praeterea magna vis eboris, multa ornamenta, in quibus eburneae Victoriae, antiquo opera ac summa arte perfectae. Haec iste omnia, ne multis morer, uno impetu atque uno nuntio per servos Venerios, quos eius rei causa miserat, tollenda atque asportanda curavit. Pro dii immortales! quem ego hominem accuso? quem legibus ac iudiciali iure persequor? de quo vos sententiam per tabellam feretis? Dicunt legati Melitenses publice, spoliatum templum esse Iunonis: nihil istum in religiosissimo fano reliquisse, quem in locum classes hostium saepe acces-

serint, ubi piratae fere quotannis hiemare soleant: quod neque praedo violaverit antea neque hostis attigerit, id ab uno isto sic spoliatum esse, ut nihil omnino sit relictum.

12. *Verres compared to Pluto.*

1. Vetus est haec opinio, iudices, quae constat ex antiquissimis Graecorum litteris ac monumentis, insulam Siciliam totam esse Cereri et Liberae consecratam. Hoc quum ceterae gentes sic arbitrantur, tum ipsis Siculis ita persuasum est, ut animis eorum insitum atque innatum esse videatur. Nam et natas esse has in his locis deas et fruges in ea terra primum repertas arbitrantur, et raptam esse Liberam, quam eamdem Proserpinam vocant, ex Hennensium nemore: qui locus, quod in media est insula situs, umbilicus Siciliae nominatur: quam quum investigare et conquirere Ceres vellet, dicitur inflammasse taedas iis ignibus, qui ex Aetnae vertice erumpunt: quas sibi quum ipsa praeferret, orbem omnium peragrasse terrarum. Henna autem, ubi ea, quae dico, gesta esse memorantur, est loco praecelso atque edito: quo in summo est aequata agri planities et aquae perennes; tota vero ab omni aditu circumcisa atque directa est. Quam circa lacus lucique sunt plurimi et laetissimi flores omni tempore anni: locus ut ipse raptum illum virginis, quem iam a pueris accepimus, declarare videatur. Etenim prope est spelunca quaedam, conversa ad aquilonem, infinita altitudine, qua Ditem patrem ferunt repente cum curru exstitisse, abreptamque ex eo loco virginem secum asportasse, et subito non longe a Syracusis penetrasse sub terras, lacumque in eo loco repente exstitisse: ubi usque ad hoc tempus Syracusani festos dies anniversarios agunt celeberrimo virorum mulierumque conventu.

2. Propter huius opinionis vetustatem, quod eorum in his locis vestigia ac prope incunabula reperiuntur deorum, mira

quaedam tota Sicilia privatim ac publice religio est Cereris Hennensis. Etenim multa saepe prodigia vim eius numenque declarant: multis saepe in difficillimis rebus praesens auxilium eius oblatum est, ut haec insula ab ea non solum diligi, sed etiam incoli custodirique videatur. Nec solum Siculi, verum etiam ceterae gentes nationesque Hennensem Cererem maxime colunt. Etenim, si Atheniensium sacra summa cupiditate expetuntur, ad quos Ceres in illo errore venisse dicitur frugesque attulisse: quantam esse religionem convenit eorum, apud quos eam natam esse et fruges invenisse constat? Itaque apud patres nostros atroci ac difficili reipublicae tempore, quum Ti. Graccho occiso magnorum periculorum metus ex ostentis portenderetur, P. Mucio L. Calpurnio consulibus, aditum est ad libros Sibyllinos: in quibus inventum est, CEREREM ANTIQUISSIMAM PLACARI OPORTERE. Tum ex amplissimo collegio decemvirali sacerdotes populi Romani, quum esset in Urbe nostra Cereris pulcherrimum et magnificentissimum templum, tamen usque Hennam profecti sunt. Tanta enim erat auctoritas et vetustas illius religionis, ut, quum illuc irent, non ad aedem Cereris, sed ad ipsam Cererem proficisci viderentur. Non obtundam diutius. Etenim iamdudum vereor, ne oratio mea aliena ab iudiciorum ratione et quotidiana dicendi consuetudine esse videatur. Hoc dico, hanc ipsam Cererem, antiquissimam, religiosissimam, principem omnium sacrorum, quae apud omnes gentes nationesque fiunt, a C. Verre ex suis templis ac sedibus esse sublatam. Qui accessistis Hennam, vidistis simulacrum Cereris e marmore et in altero templo Liberae: sunt ea perampla atque praeclara, sed non ita antiqua. Ex aere fuit quoddam, modica amplitudine ac singulari opere, cum facibus, perantiquum, omnium illorum, quae sunt in eo fano, multo antiquissimum. Id sustulit; ac tamen eo contentus non fuit. Ante aedem Cereris in aperto ac propatulo loco signa duo sunt, Cereris unum, alterum Triptolemi, et pul-

cherrima et perampla. His pulchritudo periculo, amplitudo saluti fuit, quod eorum demolitio atque asportatio perdifficilis videbatur. Insistebat in manu Cereris dextra simulacrum pulcherrime factum Victoriae: hoc iste e signo Cereris avellendum asportandumque curavit.

3. Qui tandem istius animus est nunc in recognitione scelerum suorum, quum ego ipse in commemoratione eorum non solum animo commovear, verum etiam corpore perhorrescam? Venit enim mihi fani, loci, religionis illius in mentem: versantur ante oculos omnia: dies ille, quo ego Hennam quum venissem, praesto mihi sacerdotes Cereris cum infulis ac verbenis fuerunt: concio conventusque civium, in quo ego quum loquerer, tanti fletus gemitusque fiebant, ut acerbissimus tota urbe luctus versari videretur. Non illi decumarum imperia, non bonorum direptiones, non iniqua iudicia, non importunissimas istius libidines, non vim, non contumelias, quibus operti oppressique erant, conquerebantur: Cereris numen, sacrorum vetustatem, fani religionem istius sceleratissimi atque audacissimi supplicio expiari volebant; omnia se cetera pati ac negligere dicebant. Hic dolor erat tantus, ut Verres alter Orcus venisse Hennam, et non Proserpinam asportasse, sed ipsam abripuisse Cererem videretur. Etenim urbs illa non urbs videtur, sed fanum Cereris esse: habitare apud sese Cererem Hennenses arbitrantur: ut mihi non cives illius civitatis, sed omnes sacerdotes, omnes accolae atque antistites Cereris esse videantur.

13. *Verres' Robberies at Syracuse.*

1. Unius urbis, omnium pulcherrimae atque ornatissimae, Syracusarum direptionem commemorabo et in medium proferam, iudices: ut aliquando totam huius generis orationem concludam atque definiam. Nemo fere vestrum est, quin, quemadmodum captae sint a M. Marcello Syracusae, saepe

audierit, nonnumquam etiam in annalibus legerit. Conferte hanc pacem cum illo bello, huius praetoris adventum cum illius imperatoris victoria, huius cohortem impuram cum illius exercitu invicto, huius libidines cum illius continentia: ab illo qui cepit conditas, ab hoc qui constitutas accepit captas dicetis Syracusas. Ac iam illa omitto, quae disperse a me multis locis dicentur ac dicta sunt: forum Syracusanorum, quod introitu Marcelli purum caede servatum est, id adventu Verris Siculorum innocentium sanguine redundasse; portum Syracusanorum, qui tum et nostris classibus et Karthaginiensium clausus fuisset, eum isto praetore Cilicum myoparoni praedonibusque patuisse. Mitto adhibitam vim ingenuis, matresfamilias violatas; quae tum urbe capta commissa non sunt neque odio hostili neque licentia militari neque more belli neque iure victoriae: mitto, inquam, haec omnia, quae ab isto per triennium perfecta sunt: ea, quae coniuncta cum illis rebus sunt, de quibus antea dixi, cognoscite.

2. Urbem Syracusas maximam esse Graecarum urbium pulcherrimamque omnium saepe audistis. Est, iudices, ita ut dicitur: nam et situ est quum munito, tum ex omni aditu vel terra vel mari praeclaro ad aspectum: et portus habet prope in aedificatione aspectuque urbis inclusos: qui quum diversos inter se aditus habeant, in exitu coniunguntur et confluunt. Eorum coniunctione pars oppidi, quae appellatur Insula, mari disiuncta angusto, ponte rursum adiungitur et continetur. Ea tanta est urbs, ut ex quattuor urbibus maximis constare dicatur: quarum una est ea quam dixi Insula: quae duobus portubus cincta, in utriusque portus ostium aditumque proiecta est: in qua domus est, quae Hieronis regis fuit, qua praetores uti solent. In ea sunt aedes sacrae complures, sed duae quae longe ceteris antecellant, Dianae una, et altera, quae fuit ante istius adventum ornatissima, Minervae. In hac Insula extrema est fons aquae dulcis, cui

nomen Arethusa est, incredibili magnitudine, plenissimus piscium; qui fluctu totus operiretur, nisi munitione ac mole lapidum disiunctus esset a mari. Altera autem est urbs Syracusis, cui nomen Achradina est: in qua forum maximum, pulcherrimae porticus, ornatissimum prytaneum, amplissima est curia, templumque egregium Iovis Olympii, ceteraeque urbis partes, una lata via perpetua multisque transversis divisae, privatis aedificiis continentur. Tertia est urbs, quae, quod in ea parte Fortunae fanum antiquum fuit, Tycha nominata est, in qua et gymnasium amplissimum est et complures aedes sacrae: coliturque ea pars et habitatur frequentissime. Quarta autem est urbs, quae quia postrema coaedificata est, Neapolis nominatur: quam ad summam theatrum est maximum: praeterea duo templa sunt egregia, Cereris unum, alterum Liberae, signumque Apollinis, qui Temenites vocatur, pulcherrimum et maximum, quod iste si portare potuisset, non dubitasset auferre.

3. Nunc ad Marcellum revertar, ne haec a me sine causa commemorata esse videantur. Qui quum tam praeclaram urbem vi copiisque cepisset, non putavit ad laudem populi Romani hoc pertinere, hanc pulchritudinem, ex qua praesertim nihil periculi ostenderetur, delere et exstinguere. Itaque aedificiis omnibus publicis et privatis, sacris et profanis sic pepercit, quasi ad ea defendenda cum exercitu, non expugnanda venisset. In ornatu urbis habuit victoriae rationem, habuit humanitatis. Victoriae putabat esse, multa Romam deportare, quae ornamento urbi esse possent; humanitatis, non plane exspoliare urbem, praesertim quam conservare voluisset. In hac partitione ornatus non plus victoria Marcelli populo Romano appetivit, quam humanitas Syracusanis reservavit. Romam quae asportata sunt ad aedem Honoris atque Virtutis itemque aliis in locis videmus. Nihil in aedibus, nihil in hortis posuit, nihil in suburbano: putavit, si Urbis ornamenta domum suam non contulisset, domum

suam ornamento Urbi futuram. Syracusis autem permulta atque egregia reliquit: Deum vero nullum violavit, nullum attigit. Conferte Verrem: non ut hominem cum homine comparetis, ne qua tali viro mortuo fiat iniuria: sed ut pacem cum bello, leges cum vi, forum et iurisdictionem cum ferro et armis, adventum et comitatum cum exercitu et victoria conferatis.

4. Aedes Minervae est in Insula, de qua ante dixi: quam Marcellus non attigit, quam plenam atque ornatam reliquit: quae ab isto sic spoliata atque direpta est, non ut ab hoste aliquo, qui tamen in bello religionum et consuetudinis iura retineret, sed ut a barbaris praedonibus vexata esse videatur. Pugna erat equestris Agathocli regis in tabulis picta praeclare: his autem tabulis interiores templi parietes vestiebantur. Nihil erat ea pictura nobilius, nihil Syracusis, quod magis visendum putaretur. Has tabulas M. Marcellus, quum omnia illa victoria sua profana fecisset, tamen religione impeditus non attigit: iste, quum illa iam, propter diuturnam pacem fidelitatemque populi Syracusani sacra religiosaque accepisset, omnes eas tabulas abstulit: parietes, quorum ornatus tot saecula manserat, tot bella effugerat, nudos ac deformatos reliquit. Et Marcellus, qui, si Syracusas cepisset, duo templa se Romae dedicaturum voverat, id, quod erat aedificaturus, his rebus ornare, quas ceperat, noluit: Verres, qui non Honori neque Virtuti, ut ille, sed Veneri et Cupidini vota deberet, is Minervae templum spoliare conatus est. Ille deos deorum spoliis ornare noluit: hic ornamenta Minervae virginis in meretriciam domum tratulit. Septem et viginti praeterea tabulas pulcherrime pictas ex eadem aede sustulit: in quibus erant imagines Siciliae regum ac tyrannorum, quae non solum pictorum artificio delectabant, sed etiam commemoratione hominum et cognitione formarum. Ac videte, quanto taetrior hic tyrannus Syracusanis fuerit, quam quisquam superiorum: quum illi tamen ornarint templa deorum

immortalium, hic etiam deorum monumenta atque ornamenta sustulerit.

5. Iam vero quid ego de valvis illius templi commemorem? Vereor ne haec qui non viderint omnia me nimis augere atque ornare arbitrentur: quod tamen nemo suspicari debet, tam esse me cupidum, ut tot viros primarios velim, praesertim ex iudicum numero, qui Syracusis fuerint, qui haec viderint, esse temeritati et mendacio meo conscios. Confirmare hoc liquido, iudices, possum, valvas magnificentiores, ex auro atque ebore perfectiores nullas umquam ullo templo fuisse. Incredibile dictu est, quam multi Graeci de valvarum harum pulchritudine scriptum reliquerint. Nimium forsitan haec illi mirentur atque efferant. Esto; verumtamen honestius est reipublicae nostrae, iudices, ea, quae illis pulchra esse videantur, imperatorem nostrum in bello reliquisse, quam praetorem in pace abstulisse. Ex ebore diligentissime perfecta argumenta erant in valvis: ea detrahenda curavit omnia. Gorgonis os pulcherrimum, crinitum anguibus, revellit atque abstulit: et tamen indicavit, se non solum artificio, sed etiam pretio quaestuque duci. Nam bullas aureas omnes ex his valvis, quae erant et multae et graves, non dubitavit auferre: quarum iste non opere delectabatur, sed pondere. Itaque eiusmodi valvas reliquit, ut, quae olim ad ornandum templum erant maxime, nunc tantum ad claudendum factae esse videantur. Etiamne gramineas hastas (vidi enim vos in hoc nomine, quum testes dicerent, commoveri, quod erant eiusmodi, ut semel vidisse satis esset: in quibus neque manu factum quidquam, neque pulchritudo erat ulla, sed tantum magnitudo incredibilis, de qua vel audire satis esset, nimium videre plus quam semel) etiamne id concupisti?

6. Nam Sappho, quae sublata de prytaneo est, dat tibi iustam excusationem, prope ut concedendum atque ignoscendum esse videatur. Silanionis opus tam perfectum, tam

elegans, tam elaboratum, quisquam non modo privatus, sed populus potius haberet, quam homo elegantissimus atque eruditissimus Verres? nimirum contra dici nihil potest. Nostrum enim unus quisque, qui tam beati quam iste est non sumus, tam delicati esse non possumus, si quando aliquid istiusmodi videre volet, eat ad aedem Felicitatis, ad monumentum Catuli, in porticum Metelli; det operam, ut admittatur in alicuius istorum Tusculanum; spectet forum ornatum, si quid iste suorum aedilibus commodarit: Verres haec habeat domi? Verres ornamentis fanorum atque oppidorum habeat plenam domum, villas refertas? Etiamne huius operarii studia ac delicias, iudices, perferetis? qui ita natus est, ita educatus, ita factus et animo et corpore, ut multo appositior ad ferenda, quam ad auferenda signa esse videatur. Atque haec Sappho sublata quantum desiderium sui reliquerit, dici vix potest. Nam quum ipsa fuit egregie facta, tum epigramma Graecum pernobile incisum habuit in basi, quod iste eruditus homo et Graeculus, qui haec subtiliter iudicat, qui solus intelligit, si unam litteram Graecam scisset, certe non sustulisset. Nunc enim quod inscriptum est inani in basi declarat quid fuerit, et id ablatum indicat.

7. Quid? signum Paeanis ex aede Aesculapii praeclare factum, sacrum ac religiosum, non sustulisti? quod omnes propter pulchritudinem visere, propter religionem colere solebant. Quid? ex aede Liberi simulacrum Aristaei non tuo imperio palam ablatum est? Quid? ex aede Iovis religiosissimum simulacrum Iovis Imperatoris, quem Graeci *Οὔριον* nominant, pulcherrime factum, nonne abstulisti? Quid? ex aede Liberae parvum illud caput pulcherrimum, quod visere solebamus, num dubitasti tollere? Atque ille Paean sacrificiis anniversariis simul cum Aesculapio apud illos colebatur; Aristaeus, qui, ut Graeci ferunt, Liberi filius, inventor olei esse dicitur, una cum Libero patre apud illos eodem erat in templo consecratus. Iovem autem imperatorem quanto

honore in suo templo fuisse arbitramini? coniicere potestis, si recordari volueritis, quanta religione fuerit eadem specie atque forma signum illud, quod ex Macedonia captum in Capitolio posuerat Flamininus. Etenim tria ferebantur in orbe terrarum signa Iovis imperatoris uno in genere pulcherrime facta: unum illud Macedonicum, quod in Capitolio vidimus: alterum, in Ponti ore et angustiis: tertium, quod Syracusis ante Verrem praetorem fuit. Illud Flamininus ita ex aede sua sustulit, ut in Capitolio, hoc est in terrestri domicilio Iovis, poneret. Quod autem est ad introitum Ponti, id, quum tam multa ex illo mari bella emerserint, tam multa porro in Pontum invecta sint, usque ad hanc diem integrum inviolatumque servatum est. Hoc tertium, quod erat Syracusis, quod M. Marcellus, armatus et victor, viderat, quod religioni concesserat, quod cives atque incolae Syracusani colere, advenae non solum visere, verum etiam venerari solebant: id C. Verres ex templo Iovis sustulit. Ut saepius ad M. Marcellum revertar, iudices, sic habetote: plures esse a Syracusanis istius adventu deos, quam victoria Marcelli homines desideratos. Etenim ille requisisse dicitur etiam Archimedem illum, summo ingenio hominem ac disciplina, eumque quum audisset interfectum, permoleste tulisse: iste omnia, quae requisivit, non ut conservaret, verum ut asportaret, requisivit. Iam illa, quia leviora videbuntur, ideo praeteribo: quod iste mensas Delphicas e marmore, crateras ex aere pulcherrimas, vim maximam vasorum Corinthiorum ex omnibus aedibus sacris Syracusis abstulit. Itaque, iudices, hi, qui hospites ad ea quae visenda sunt ducere solent et unum quidque ostendere, quos illi mystagogos vocant, conversam iam habent demonstrationem suam. Nam, ut ante demonstrabant, quid ubique esset: ita nunc, quid undique ablatum sit, ostendunt.

8. Quid tum? mediocrine tandem dolore eos affectos esse arbitramini? Non ita est, iudices: primum, quod omnes

religione moventur, et deos patrios, quos a maioribus acceperunt, colendos sibi diligenter et retinendos esse arbitrantur: deinde hic ornatus, haec opera atque artificia, signa, tabulae pictae Graecos homines nimio opere delectant. Itaque ex illorum querimoniis intelligere possumus, haec illis acerbissima videri, quae forsitan nobis levia et contemnenda esse videantur. Mihi credite, iudices, (tametsi vosmetipsos haec eadem audire certo scio,) quum multas acceperint per hosce annos socii atque exterae nationes calamitates et iniurias; nullas Graeci homines gravius tulerunt, nec ferunt, quam huiuscemodi spoliationes fanorum atque oppidorum. Licet iste dicat emisse se, sicuti solet dicere: credite hoc mihi, iudices: nulla umquam civitas tota Asia et Graecia signum ullum, ullam tabulam pictam, ullum denique ornamentum urbis, sua voluntate cuiquam vendidit: nisi forte existimatis, posteaquam iudicia severa Romae fieri desierint, Graecos homines haec venditare coepisse, quae tum non modo non venditabant, quum iudicia fiebant, verum etiam coëmebant: aut nisi arbitramini L. Crasso, Q. Scaevolae, C. Claudio, potentissimis hominibus, quorum aedilitates ornatissimas vidimus, commercium istarum rerum cum Graecis hominibus non fuisse; his, qui post iudiciorum dissolutionem aediles facti sunt, fuisse.

9. Acerbiorem etiam scitote esse civitatibus falsam istam et simulatam emptionem, quam si quis clam surripiat, aut eripiat palam atque auferat. Nam turpitudinem summam esse arbitrantur, referri in tabulas, pretio adductam civitatem et pretio parvo ea quae accepisset a maioribus vendidisse atque abalienasse. Etenim mirandum in modum Graeci rebus istis, quas nos contemnimus, delectantur. Itaque maiores nostri facile patiebantur haec esse quam plurima apud socios, ut imperio nostro quam ornatissimi florentissimique essent: apud eos autem, quos vectigales aut stipendiarios fecerant, tamen haec relinquebant, ut illi, quibus ea

iucunda sunt, quae nobis levia videntur, haberent haec oblectamenta et solatia servitutis. Quid arbitramini Rheginos, qui iam cives Romani sunt, merere velle, ut ab eis marmorea Venus illa auferatur? quid Tarentinos, ut Europam in tauro sedentem amittant? ut Satyrum, qui apud illos in aede Vestae est? ut cetera? quid Thespienses, ut Cupidinis signum, propter quod unum visuntur Thespiae? quid Cnidios, ut Venerem marmoream? quid, ut pictam, Coos? quid Ephesios, ut Alexandrum? quid Cyzicenos, ut Aiacem aut Medeam? quid Rhodios, ut Ialysum? quid Athenienses, ut ex marmore Iacchum, aut Paralum pictum, aut ex aere Myronis buculam? Longum est et non necessarium commemorare, quae apud quosque visenda sunt tota Asia et Graecia: verum illud est, quamobrem haec commemorem, quod existimare vos hoc volo, mirum quemdam dolorem accipere eos, ex quorum urbibus haec auferantur.

10. Atque, ut ceteros omittamus, de ipsis Syracusanis cognoscite: ad quos ego quum venissem, sic primo existimabam, ut Romae ex istius amicis acceperam, civitatem Syracusanam propter Heraclii hereditatem non minus esse isti amicam, quam Mamertinam propter praedarum ac furtorum omnium societatem. Itaque Syracusis cum civibus Romanis eram: eorum tabulas exquirebam, iniurias cognoscebam: a Syracusanis prorsus nihil adiumenti neque publice neque privatim exspectabam: neque erat in animo postulare. Quum haec agerem, repente ad me venit Heraclius is, qui tum magistratum Syracusis habebat, homo nobilis, qui sacerdos Iovis fuisset, qui honos apud Syracusanos est amplissimus: agit mecum, et cum fratre meo, ut, si nobis videretur, adiremus ad eorum senatum: frequentes esse in curia: se iussu senatus a nobis petere, ut veniremus. Primo nobis fuit dubium quid ageremus: deinde cito venit in mentem non esse vitandum nobis illum conventum et locum.

11. Itaque in curiam venimus. Honorifice sane consurgitur: nos rogatu magistratus assedimus. Incipit is loqui, qui et auctoritate et aetate et, ut mihi visum est, usu rerum antecedebat, Diodorus Timarchidi: cuius omnis oratio hanc habuit primo sententiam: senatum populumque Syracusanum moleste graviterque ferre, quod ego, quum in ceteris Siciliae civitatibus senatum populumque docuissem, quid iis utilitatis, quid salutis afferrem, et quum ab omnibus mandata, legatos, litteras, testimoniaque sumpsissem, in illa civitate nihil eiusmodi facerem. Respondi, neque Romae in conventu Siculorum, quum a me auxilium communi omnium legationum consilio petebatur, causaque totius provinciae ad me deferebatur, legatos Syracusanorum affuisse, neque me postulare, ut quidquam contra C. Verrem decerneretur in ea curia, in qua inauratam C. Verris statuam viderem. Quod posteaquam dixi, tantus est gemitus factus aspectu statuae et commemoratione, ut illud in curia positum monumentum scelerum, non beneficiorum videretur. Tum pro se quisque, quantum dicendo assequi poterat, docere me coepit ea quae paullo ante commemoravi: spoliatam urbem, fana direpta: de Heraclii hereditate, quam palaestritis concessisset, multo maximam partem ipsum abstulisse: neque postulandum fuisse, ut ille palaestritas diligeret, qui etiam inventorem olei deum sustulisset: neque illam statuam esse ex pecunia publica neque publice datam: sed eos, qui hereditatis diripiendae participes fuissent, faciendam statuendamque curasse: eosdem Romae fuisse legatos, illius adiutores improbitatis, socios furtorum, conscios flagitiorum: eo minus mirari me oportere, si illi communi legatorum voluntati et saluti Siciliae defuissent.

12. Ubi eorum dolorem ex istius iniuriis non modo non minorem, sed prope maiorem, quam ceterorum Siculorum esse cognovi: tum ego meum animum in illos, tum mei consilii negotiique totius suscepti causam rationemque pro-

posui, tum eos hortatus sum, ut causae communi salutique ne deessent: ut illam laudationem, quam se vi ac metu coactos, paucis illis diebus, decresse dicebant, tollerent. Itaque, iudices, Syracusani haec faciunt, istius clientes atque amici. Primum mihi litteras publicas, quas in aerario sanctiore conditas habebant, proferunt: in quibus ostendunt omnia, quae dixi ablata esse, perscripta, et plura etiam, quam ego potui dicere: perscripta autem hoc modo: QUOD EX AEDE MINERVAE HOC ET ILLUD ABESSET: QUOD EX AEDE IOVIS, QUOD EX AEDE LIBERI: ut quisque eis rebus tuendis conservandisque praefuerat, ita perscriptum erat, quum rationem e lege redderet, et quae acceperat, deberet tradere: petisse, ut sibi, quod hae res abessent, ignosceretur: itaque omnes liberatos discessisse, et esse ignotum omnibus: quas ego litteras obsignandas publico signo deportandasque curavi. De laudatione autem ratio sic mihi reddita est. Primum quum á C. Verre litterae aliquanto ante adventum meum de laudatione venissent, nihil esse decretum: deinde, quum quidam ex illius amicis commonerent, oportere decerni, maximo esse clamore et convicio repudiatos: posteaquam meus adventus appropinquaret, imperasse eum, qui summam potestatem haberet, ut decernerent: decretum ita esse, ut multo plus illi laudatio mali, quam boni posset afferre. Id adeo, iudices, ut mihi ab illis demonstratum est, sic vos ex me cognoscite.

13. Mos est Syracusis, ut, si qua de re ad senatum referatur, dicat sententiam qui velit. Nominatim nemo rogatur. Et tamen, ut quisque honore et aetate antecedit, ita primus solet sua sponte dicere: idque a ceteris ei conceditur. Sin aliquando tacent omnes, tunc sortito coguntur dicere. Quum hic mos esset, refertur ad senatum de laudatione Verris. In quo primum, ut aliquid esset morae, multi interpellant: de Sex. Peducaeo, qui de illa civitate totaque provincia optime meritus esset, sese antea, quum audissent ei negotium facessitum,

quumque eum publice pro plurimis eius et maximis meritis laudare cuperent, a C. Verre prohibitos esse: iniquum esse, tametsi Peducaeus eorum laudatione iam non uteretur, tamen non id prius decernere, quod aliquando voluissent, quam quod tum cogerentur. Conclamant omnes et approbant ita fieri oportere. Refertur de Peducaeo. Ut quisque aetate et honore antecedebat, ita sententiam dixit ex ordine. Id adeo ex ipso senatus consulto cognoscite: nam principum sententiae perscribi solent. Recita. QUOD VERBA FACTA SUNT DE SEX. PEDUCAEO. Dicit, quï primi suaserint. Decernitur. Refertur deinde de Verre. Dic, quaeso, quomodo? QUOD VERBA FACTA SUNT DE C. VERRE. Quid postea scriptum est? QUUM SURGERET NEMO NEQUE SENTENTIAM DICERET. Quid hoc est? SORS DUCITUR. Quamobrem? Nemo erat voluntarius laudator praeturae tuae, defensor periculorum, praesertim quum inire a praetore gratiam posset? nemo. Illi ipsi tui convivae, consiliarii, conscii, socii verbum facere non audebant. Atque etiam hoc me docent, eiusmodi senatus consulto sese fecisse laudationem, ut omnes intelligere possent non laudationem, sed potius irrisionem esse illam, quae commonefaceret istius turpem calamitosamque praeturam. Etenim scriptum esse ita: QUOD ISTE VIRGIS NEMINEM CECIDISSET: a quo cognoscetis nobilissimos homines atque innocentissimos securi esse percussos: hoc autem scriptum etiam, quod proferre non auderet reus, accusator recitare non desineret: QUOD PRAEDONES PROCUL AB INSULA SICILIA PROHIBUISSET VERRES: quos etiam intra Syracusanam Insulam recepisset. Quae posteaquam ex illis cognovi, discessi cum fratre e curia, ut nobis absentibus, si quid vellent, decernerent.

14. Decernunt statim: primum, UT CUM L. FRATRE HOSPITIUM PUBLICE FIERET, quod is eamdem voluntatem erga Syracusanos suscepisset, quam ego semper habuissem. Id non modo tum scripserunt, verum etiam in aere incisum

nobis tradiderunt. Valde hercule te Syracusani tui, quos crebro commemorare soles, diligunt: qui cum accusatore tuo satis iustam causam coniungendae necessitudinis putant, quod te accusaturus sit, et quod ad inquirendum in te venerit. Postea decernitur, ac non varie, sed prope cunctis sententiis: UT LAUDATIO, QUAE C. VERRI DECRETA ESSET, TOLLERETUR. At vero, quum iam non solum discessio facta esset, sed etiam perscriptum atque in tabulas relatum, praetor appellatur. At quis appellat? magistratus aliqui? nemo. Senator? ne id quidem. Syracusanorum aliquis? minime. Quis igitur praetorem appellat? qui quaestor istius fuerat, Caesetius. O rem ridiculam! o desertum hominem! o desperatum ac relictum a magistratu Siculo! Ne senatus consultum Siculi homines facere possent, ne suum ius suis moribus, suis legibus obtinere possent, non amicus istius, non hospes, non denique aliquis Siculus, sed quaestor populi Romani praetorem appellat. Quis hoc vidit? quis audivit? Praetor aequus et sapiens dimitti iubet senatum. Concurrit ad me maxima multitudo. Primum senatores clamare, eripi sibi ius, eripi libertatem: populus senatum laudare, gratias agere: cives Romani a me nusquam discedere. Quo quidem die nihil aegrius factum est multo labore meo, quam ut manus ab illo appellatore abstinerentur. Quum ad praetorem in ius adissemus, excogitat sane acute, quid decernat. Nam ante quam verbum facerem, de sella surrexit atque abiit. Itaque tum de foro, quum iam advesperasceret, discessimus.

15. Postridie mane ab eo postulo, ut Syracusanis liceret senatus consultum, quod pridie fecissent, mihi reddere. Ille enimvero negat: et ait indignum facinus esse, quod ego in senatu Graeco verba fecissem: quod quidem apud Graecos Graece locutus essem, id ferri nullo modo posse. Respondi homini, ut potui, ut volui, ut debui. Tum multa, tum etiam hoc me memini dicere, facile esse perspicuum. quantum inter

hunc et illum Numidicum, verum ac germanum Metellum interesset. Illum noluisse sua laudatione iuvare L. Lucullum, sororis virum, quicum optime convenisset; hunc homini alienissimo a civitatibus laudationes per vim et metum comparare. Quod ubi intellexi, multum apud illum recentes nuntios, multum tabulas non commendaticias, sed tributarias valuisse: admonitu ipsorum Syraçusanorum impetum in eas tabulas facio, in quibus senatus consulta perscripta erant. Ecce autem nova turba atque rixa. Ne tamen istum omnino Syracusis sine amicis, sine hospitibus, plane nudum esse ac desertum putetis: retinere coepit tabulas Theomnastus quidam, homo ridicule insanus, quem Syracusani Theoractum vocant: qui illic eiusmodi est, ut eum pueri sectentur: ut omnes, quum loqui coepit, irrideant. Huius tamen insania, quae ridicula est aliis, mihi tum molesta sane fuit. Nam quum spumas ageret in ore, arderent oculi, voce maxima vim me sibi afferre clamaret, copulati in ius pervenimus. Hic ego postulare coepi, ut mihi tabulas obsignare ac deportare liceret. Ille contra dicere: negare esse illud senatus consultum, in quo praetor appellatus esset; negare id mihi tradi oportere. Ego legem recitare, omnium mihi tabularum et litterarum fieri potestatem oportere. Ille furiosus urgere, nihil ad se nostras leges pertinere. Praetor intelligens negare sibi placere, quod senatus consultum ratum esse non deberet, id me Romam deportare. Quid multa? Nisi vehementius homini minatus essem: nisi legum sanctionem poenamque recitassem, tabularum mihi potestas facta non esset. Ille autem insanus, qui pro isto contra me vehementissime declamasset, postquam non impetravit, credo, ut in gratiam mecum rediret, libellum mihi dat, in quo istius furta Syracusana perscripta erant: quae ego iam antea ab illis cognoram et acceperam.

NOTES.

I. *Cicero's Letter to his brother Quintus.*

Q. Cicero, brother of Marcus, was Praetor in 62 B.C. At the expiration of his year of office, he, as was usual, was appointed to a Province, and that of Asia fell to his lot. The following extract from Merivale's Translation of Abeken's Life of Cicero (p. 80) will sufficiently explain the circumstances under which this letter was written.

'The passages in which Cicero mentions his brother Quintus at this period deserve particular attention. He describes him as a man of sanguine and irritable temperament, friendly and genial, easily offended, but as easily pacified; tender-hearted, and possessed of great kindness of disposition. But these qualities, though accompanied by an excellent understanding, were not based upon strength of character or will; and we shall see in the sequel into what errors such a disposition could lead him. That Quintus possessed considerable talent is evident from the long letter his elder brother addressed to him when he was Pro-praetor of the Province of Asia, whither he was sent in 61 B.C., the year after he had held, in conjunction with Caesar, the office of Praetor. It is true he was free from the common vices of Roman governors, corruption and avarice, but his fault was that he trusted others too easily, and his administration was wanting in that vigorous and uncompromising spirit of justice which is the first virtue of every man who fills an official station, whether it be great or small. In many of Cicero's letters to Atticus we perceive how much he had it at heart, that his brother's conduct should be above reproach. Nothing mean or dishonourable, he felt, ought to attach to the name of Cicero, the name of one who aspired to be regarded as chief of the Optimates. On this account he exerted all his influence to get his brother's office prolonged a second year, hoping he might thus retrieve the errors of the first. It was in fact prolonged to a third year, against the wishes of both; and thereupon the elder Cicero addressed the younger in the long letter with which the present period closes; a letter which might rather be called a treatise on the right government of a Province. So rich in fact is it in the noblest political principles and moral axioms, and in expressions of

gratitude to a people to whom he owed much of his own mental culture, so full of worldly wisdom, and betraying so profound a knowledge of human nature, so pure, moreover, and lofty is the style in which it is written, that it deserves to be considered a model of its kind. It is at the same time a monument of true fraternal affection endeavouring to efface or mitigate the sense of a brother's errors by the remembrance of his virtues.'

I. 1. Dubitabam, an epistolary imperfect, as it is called. At the beginning and end of letters the Romans generally used past tenses, which would be appropriate to the time when the letter was received, some considerable time generally elapsing between the sending of a letter and its arrival at its destination. In the body of the letter they generally change into the present, the natural tense for the writer to use. See note on Pt. 1. Sect. 1. 21. 3.

3. Desiderio nostro, 'my longing to get you home.'

6. Unis. Observe the plural of 'unus' in agreement with a substantive plural in form but singular in meaning. It is more common in the sense of 'alone.'

Quum, concessive, 'although.'

7. Spem maturae decessionis, 'a hope that you might soon leave your province.'

10. Contentio, 'effort,' literally, 'straining of muscles.'

18. Contra quam. Quam, 'than,' naturally follows a word expressing difference. Transl. 'contrary to what,' &c.

20. Non succederetur, 'no successor was appointed to you.' The verb is impersonal.

23. Id commiserim ut, 'allowed;' literally, 'acted in such a way, that,' &c.

27. Ad omnes partes bene audiendi, 'to do everything necessary to gain a good reputation,' literally, 'for every department of being well spoken of.' 'Bene audire' is 'to be well spoken of.' See Pt. 1. Sect. 1. 24. 40.

36. Eiusmodi partem rei publicae, in qua, &c., 'a department of government, in which,' &c.

39. Prorogatum. 'Rogo' and several of its compounds are used in political senses. 'Rogo' is properly applied to the presiding officer either at an election or a debate. It means therefore either, 1. 'to propose a candidate;' literally, 'to ask the electors whether they support him;' or, 2. 'to put a measure (hence called 'rogatio,' 'a bill') to the vote,' literally, 'to ask the assembly whether they approve of it.' The compounds are used, some in one, some in the other sense, some in both. The following scheme exhibits them at a glance:—

Table of 'Rogo' *and its compounds.*

	In an Election.	*In Legislation.*
Rogo, *lit.* 'to ask.'	'To take the votes for a candidate.'	'To put a bill (rogatio) to the vote.'
Pro-rogo, *lit.* 'to ask forward.'	1. 'To propose a man's continuance in office;' then 2. generally 'to continue in office,'—prorogare alicui imperium *or* magistratum.	Not used.
Ab-rogo, *lit.* 'to ask away from one.'	1. 'To propose a man's dismissal from office;' 2. 'to dismiss him,'—abrogare alicui magistratum.	'To propose the repeal of a law,'—abrogare legem.
Sub-rogo, *lit.* 'to ask into the place of.'	*Lit.* 'to propose as a substitute to fill a vacancy.' Cp. sufficio.	'To propose an addition or rider to a law.' (Rarely used.)
De-rogo, *lit.* 'to ask off of something.'	Not used.	'To propose the repeal of part of a law.'
Ob-rogo, *lit.* 'to ask against something.'	Not used.	'To propose a measure which clashes with, and so supersedes another,'—obrogare legi.

42. Quae tenet, quae videatur. Observe the two relative clauses, one in the indicative, the other in the subjunctive mood. In the first the antecedent 'ea' is regarded as a simple demonstrative pronoun, in the second as = talis, and therefore requiring a subjunctive. The sense of the passage would admit of both clauses being treated either way: the shade of difference expressed by the combination of the two is an instance of the flexible power of the relative in Latin.

49. Ut, 'in such wise, that.' With gubernatores optimi supply 'superare non possint.'

54. Humanissimum, 'most civilised.'

56. Publicani. For an account of the 'Publicani,' see Dict. of Ant. sub voce. Cicero speaks of them as closely connected with him and his brother,

because they were chiefly of the rank of Equites, to which Cicero himself belonged, and with whose interests he had on several occasions identified himself.

57. Nostri consulatus. Here is an instance of Cicero's excessive vanity. He injured the credit which his overthrow of Catiline's conspiracy had fairly earned him, by his constant display of his consciousness of his services.

59. At enim, starts a supposed objection, in order to answer it.

61. Id is explained by the following clause, non te aliquantum negotii sustinere.

64. Quid est negotii, 'what difficulty is there in?' &c. Negotii is genitive of quantity or 'rei dimensae' after quid, which = quantum. Observe the delicacy with which Cicero hints to his brother his need of self-control.

66. Sit, a potential clause instead of an hypothetical or concessive one. See note on Pt. 1. Sect. 1. 1.

67. Cuius natura—potuisse, 'whose disposition is one which one can see was capable of self-restraint even without education.'

70. Excolere, 'refine.'

72. Credo is ironical.

73. Nam refers to a suppressed sentence, for which it gives the reason; something of this kind may be supplied: 'and it will only be the negotiatores and publicani (who were Roman citizens) who will give you any trouble, *for* the Greeks (the natives of the Province),' &c.

74. Quemdam ex annalium memoria, 'one of the heroes of their ancient records.'

81. Conditio pecuniae, 'a bribe,' literally, 'terms of money.'

85. In luce Asiae, 'in the broad daylight of the Province of Asia.' 'Asia' in Cicero's time meant that part of Asia Minor which had been the Kingdom of Pergamus, and which was the first Province which the Romans got possession of in the Continent of Asia. This is the meaning of Asia in the Acts of the Apostles. Its boundaries varied at different times. The governor of the Province resided at Ephesus.

87. Itineribus, 'progresses.' The Roman governors made their progresses through their Provinces at the expense of the provincials, and often put them to great cost.

90. Urbs—domus, 'each city,' 'each house.'

92. Profecto, 'I am sure,' used when something is taken for granted.

96. Praestare, 'to be answerable for.' From the literal meaning, 'to stand before another,' comes naturally the sense of becoming surety for another. It is used in the same sense below, ll. 117. 121. And cp. Cic. de Or. 2. 28 'Impetus populi praestare nemo potest.'

Legatos. 'Legatus' is properly the pass. part. of 'lego,' 'to depute.' It means, 1. 'an ambassador,' as being the representative of the sovereign or people who send him. 2. As a military term, 'a lieutenant-general,' subordi-

nate to an 'imperator,' and acting as his representative. 3. As a civil term it describes an officer attending on the governor of a province, and acting for him in various duties where he was not present in person. A governor had several such Legati, the number varying according to the importance of the Province, but their duties were most frequently of a civil character.

98. Tubero. No writings of his have survived, nor is anything known of them.

101. Noster est, 'is ours,' i.e. 'is attached to us.'

102. Nam here again is elliptical, some such phrase as, 'and I need not mention more,' is to be supplied in thought.

108. Ferres eatenus, &c., 'you would not interfere (literally, 'you would bear it') so long as he was only neglecting laws to which he was personally responsible, but you would not allow him to use (literally, 'not so that he should use') for his own gain the power which you lent him to give him rank.'

111. Hi mores, 'the habits of the day.'

112. Ambitionem, 'courting popularity.'

114. Quanta—committere, 'to trust each man in proportion to his trustworthiness.'

118. Ex domesticis—apparitionibus, 'among your private intimates or necessary attendants.' 'Apparitor' was the regular term for officials in waiting upon a high officer of state, such as lictors, &c. 'Apparere' is sometimes used for 'to be an apparitor.' Cp. Liv. 9. 46 'Quum appareret aedilibus,' 'as he was attendant on the aediles.'

119. Quasi. This word is inserted because, strictly speaking, those to whom Cicero refers in this chapter were not included in the 'cohors praetoria,' as those of whom he has just been speaking were.

124. Rudis, 'inexperienced.'

130. Vas, 'an utensil,' i.e. 'his signet must not be regarded as meant for common use.'

131. Accensus was an officer in attendance on Roman magistrates, especially when administering justice. If the word be translated at all, perhaps the word 'marshal' would render it as well as any.

132. Qui—deferebant, 'who, regarding the office not as a piece of patronage, but as a post of toil and service, seldom bestowed it on any but their own freedmen.' 'Beneficium' was a technical term for some definite grant of honour or emolument, formally conferred, either by the people or by a magistratus. The ecclesiastical terms 'benefice,' 'beneficed,' come from it.

135. Non suae sed tuae lenitatis. Cicero means, 'let him not show consideration to those who come under his hands on his own account, but only at your bidding.'

136. Maioraque—potestatis, 'and let the fasces which he carries before you be emblems of rank rather than of power.' 'Maiora' is here used predicatively. The sense is much the same as if he had written

'fascesque praeferant illi ac secures dignitatis magis insignia quam potestatis,' but the position of maiora gives more emphasis to the comparison as the leading idea of the sentence.

140. Aliquid acceperint, 'take a bribe.'

143. Se apud te multum posse, 'that they have great influence with you.'

150. In quo iam offenderis, 'with whom you have already had to find fault.'

155. Huic quantum credendum sit vide, 'take care how far you trust him.'

Non quin = 'non quo non,' and 'non quo = 'non eo, quod,' 'not on the ground that,' 'not as if.' Observe that the negative sentence, as speaking of a supposed reason, has the subjunctive, the opposed positive sentence introduced here by 'sed' (oftener by 'sed quia') as giving the real reason, stated as fact, has the indicative. Zumpt, Sect. 537. Cp. Cic. Tusc. 2. 23 'Pugiles in iactandis caestibus ingemiscunt, non quod doleant animove succumbant, sed quia in profundenda voce omne corpus intenditur, venitque plaga vehementior.'

161. Qui pecuniae, &c. The antecedent to 'qui' is 'eos,' to be supplied after 'invenire.' 'How then is it possible for you to find in that class of people (the 'Provinciales' whom he has just mentioned) persons who, while under the incitement of the love of gain they are foregoing all those things, from which we cannot bear to be severed, shall yet sincerely love you, who are a stranger to them, and not merely pretend to do so for their own advantage?' By 'iis omnibus,' &c., Cicero means their country, home, friends, the dignity of residing at Rome, which these men, who went into the Provinces to make their fortunes, gave up.

164. Permagnum, 'a very difficult matter.'

167. Tui amantiorem, quam temporis, 'more devoted to yourself than to his own occasions.'

168. Ascribito. Cicero, laying down rules for his brother's conduct, naturally adopts the future imperative, in the style of laws, wills, &c.

175. Sic vero, 'but now-a-days,' opposed to 'vetere Graecia.'

177. Adhiberi, 'to be entertained.'

182. Iam—censes. The order is, 'Iam quo animo in servis censes esse me, qui cautus esse velim ac diligens in eiusmodi rebus, in quibus vereor etiam ne durior sim.' 'In servis' is literally, 'in the case of slaves,' i. e. in dealing with them.

188. Ut si—faceres, i. e. ut se gererent, si—faceres. As this is a supposition contrary to the actual fact, it is rightly put in the imp. subj., and need not be altered as in some edd. into 'facias.' Either way of expressing the supposition is admissible here.

190. Sit, 'let him be so,' i. e. be content with his showing his fidelity in your own private affairs.

196. Quid enim ei praecipiam quem, &c., 'for why should I lay down rules for one whom?' &c. 'Praecipiam' is a deliberative conjunctive.

205. Quae quum—necesse est, 'these things are creditable indeed in our private and every-day life here, but in so high a command, where morals are so depraved, in a province so full of temptations, they cannot but seem more than human.'

208. Haec institutio, 'these rules.'

211. Susceptas habemus. This circumlocution is not to be regarded as a mere substitute for the perfect: it always implies more emphatically the present existence of the state expressed by the verb. ἔχω is used in the same way in Greek. In Latin it is most commonly used with verbs signifying 'to know' or 'to resolve.' It is the first trace in Latin of what grew in later times to be the regular usage, from which French and the other Romance languages have derived their method of forming perfect tenses, which we also use in English.

Paconii nescio cuius, 'a fellow called Paconius.' 'Nescio quis' is one of the phrases in Latin which is declined as if it were a single word, like ἐστὶν ὅς and other phrases in Greek. So we often speak in English of 'nobody else's,' for 'nobody's else.' Paconius and Tuscenius were, it is plain, obscure individuals, who had made violent complaints against Q. Cicero's conduct, which had reached his brother's ears at Rome.

219. Parvi refert, 'it is of little avail.'

223. Iurisdictione. See Dict. of Ant. sub voce.

224. In qua—expedita est, 'and in regard of this it is easy enough to have a mere (ipsa) theoretical knowledge of the principles of provincial administration.' 'Ratio' is 'theory' as opposed to practice.

226. Non solum—suspicioni, 'not merely partiality, but the very suspicion of it.'

229. C. Octavius. This was the man who was best known for his proconsulship of Macedonia; he was the father of the C. Octavius who was adopted by Julius Caesar, and who afterwards became the emperor commonly known by his title of Augustus.

230. Apud quem, 'in whose court.'

Primus lictor, 'the chief lictor.'

232. Videretur—tueretur. An instance of the common Latin idiom whereby 'completed actions (actions supposed to be completed?) in past time are transferred to the present, by the use of the imperfect instead of the pluperfect.' Zumpt, Sect. 525. The English idiom requires them to be translated by pluperfects. It is plain from the context that Octavius' year of office was over.

233. Sullani homines. He means those supporters of Sulla who had taken advantage of the Proscription to get the property of proscribed persons by betraying or killing them.

240. Tot auxilia, 'so many kinds of protection to appeal to.' 'Auxilium' was a technical term for any office like that of the tribunes, whose duty

consisted in giving protection against wrongful oppression to those who claimed their aid.

246. Sic se adhibere, 'to conduct himself in such a manner.' This last sentence shows what Cicero's meaning is in the whole passage. He means to recommend 'lenitas' as an accompaniment to the 'severitas,' which he has already urged, and he does so here on the ground that it would be even more acceptable in the provinces, where the governor was an autocrat, and there was no one else to appeal to, than it was at Rome, where there were many resources for protection.

249. Cyrus ille, &c. This is a true description of Xenophon's Cyropaedia, which is an historical romance, intended to describe a model king, and not an accurate historical life of Cyrus.

254. Eaque, &c. This long sentence is an instance of Anacoluthon. The sentence as resumed after the parenthesis does not fit on to the part which has gone before; nor has 'quos libros' any grammatical antecedent; while 'ea' refers to 'omnia officia' implied in the 'nullum officium' of the preceding parenthesis. The meaning of the passage is plain enough. 'Ille' of course is Cyrus, who, as a king, would retain his power for life.

256. Quibus—redderent, 'whose power was given them on the condition of their surrendering it again.'

258. Huc omnia—aliis, 'that those who rule others should make this the aim of all they do.'

260. Antiquissimum, 'your chief object;' 'antiquus,' as derived from 'ante,' may naturally be referred to what is 'before' in point of regard as well as in point of time. It is used in this sense only in the comparative and superlative.

265. Cuius generis, gen. after 'diligentiam,' 'and in this respect.'

266. Nullum—civitatibus, 'no cities are involved in fresh debts. 'Civitatibus' is a dativus incommodi.

269. In quibus = et in iis, and therefore the clause is co-ordinate with, not subordinate to, 'urbes recreatas esse.'

270. Samum. Samos, the capital of the island of the same name, was one of the twelve cities which formed the original Ionian confederation. Cp. Hdt. I. 142. Chios was also included in it.

272. Optimatium, 'the aristocracy,' to which party Cicero himself belonged.

275. Illa, 'the ordinary.'

278. Calumniam, 'false accusation.' The word is derived from an old verb 'calvor,' 'to cheat,' which occurs in a fragment of the Twelve Tables. The substantive is used in the sense of a 'quibble' in Pt. I. Sect. II. 23. I.

281. Nullius inopiam ac solitudinem—exclusam tuo. The abstract substantives here must be turned in English into a concrete form: 'no one, however poor and unbefriended, is ever excluded, I do not merely say from the ordinary means of approach to you when you are in public and on the bench, but even from your private house and bed-chamber.'

288. Vectigali aedilicio. These were contributions enforced from the provinces towards the enormous expenses of the public shows given by the curule aediles. They were apparently originally voluntary contributions, but gradually came to be compulsory.

Cum magnis nostris simultatibus, 'not without our incurring great enmities in consequence.'

291. HS cc. This would naturally stand for 200 sestertii: with a line over the cc (thus, $\overline{cc}$) it would represent sestertium ducenties, = 20,000,000 sestertii. The one sum is too small, the other too large for the case. 200 sestertia = 200,000 sestertii, would be such a sum as would suit the context, and we must therefore consider HS as here used for sestertia.

294. Quod—laudatur, 'which, however it may be taken in Asia, in Rome is received with very great approval.'

296. Ad templum monumentumque nostrum, 'to build a temple as a memorial of our services.' Cp. Pt. 2. ch. 6. 190, where see note on 'monumentum Marii.'

306. Ferrent. The object of 'ferrent' is suggested by the context. He means that his object was, that they might have the less ground of complaint if such honours were refused to them.

308. Rationem, 'rule,' 'principle.'

316. Humanitas, 'civilisation.'

321. Quae—traditae, 'which we have derived from the records and teaching of Greece.'

323. Isti, 'among whom you are.'

327. Tum denique—si, literally, 'then at length, if,' = 'never, until.'

331. Aliquando. He means in his own consulship.

338. Deducendo, 'bringing you home,' i. e. 'securing your recall.'

344. Temporis causa, 'on grounds of expediency.' Cp. l. 167 'tui amantiorem quam temporis.'

Essent, constituerentur, tribuerentur. These must not be mistaken for impossible hypothetical sentences, such as are put in the imp. subj. on their own account: they are the 'oratio obliqua' of hypothetical sentences with pres. ind. sunt, constituuntur, tribuuntur.

346. Existimabam. The force of the tense here is, 'I told you when I wrote, that I thought,' &c. It is connected in thought with 'quid sentirem scripsi ad te antea' above. Of course it is not to be taken to imply that he does not think so still.

357. De nobis optime meritum. The publicani as a moneyed class had naturally supported Cicero against Catiline, who wished to bring about a general bankruptcy.

Per nos cum republica coniunctum. He means that he had induced them to support the side which he considered the constitutional one, that of the 'optimates.'

367. Inductione animi, 'resolution.' This sense of 'inductio'

is derived from the phrase 'animum' or 'in animum inducere,' 'to resolve.'

Causa, 'matter.'

369. Civibus, 'Roman citizens in Italy.'

Nuper. In the previous year B.C. 60.

Portoria. See Dict. of Ant. sub voce.

372. Hic, 'in this matter.'

373. Praesertim publicis male redemptis, 'especially as they have made a bad bargain in their contract for the taxes,' i. e. have over-estimated the amount of them, and so have bid more than they are really worth.

376. Quod sunt vectigales, 'the fact of being tributaries.'

378. Ita, 'in that plight,' i. e. were vectigales.

380. Sulla. When Sulla was in the Province of Asia during the war with Mithridates, he imposed a heavy contribution on the province.

384. Attributae, 'attached.'

396. Possunt—molestiae. By 'lex censoria' are meant the conditions on which the censors let the taxes to the publicani. Cicero is here suggesting a kind of compromise between the strict justice which was due to the provincials, and the interests of the publicani, whom he did not wish his brother to offend. His brother is to suggest to the provincials, that, in making their bargains with the publicani, they had better not insist rigidly on the terms which the censors had fixed, but consider the advantage of getting the matter settled without dispute.

402. Gratia atque auctoritate. 'Gratia' is 'personal influence,' that which a man has from his own individual character, 'auctoritas' is 'official influence,' that which he has in virtue of his position. In this sentence Cicero means to suggest to his brother that, without using any actual compulsion, he might ask it as a favour of the provincials, to give the publicani what they ask, and not force him into collision with them.

403. Sed et. The 'et' is out of its place, as the two relative clauses both refer to the same set of people. Its proper place is before 'de quibus.'

410. Societates, 'companies.' These were associations of publicani, who combined to take the contracts. See Dict. of Ant. under 'Publicani.'

412. Voluntate coniungere, 'to unite in goodwill.'

417. Vellem, 'could wish I had been.' The imp. subj. implies a suppressed hypothetical clause, 'I would wish, if the time were not passed.'

420. Istinc, 'from where you are,' 'from your province.'

Ita—ut. The force of the particles is best expressed by turning 'omnes' at the beginning of the sentence into a negative. 'None of those who come, &c., make mention of your goodness, &c., without making one exception from the high praise they give you, namely, your hasty temper.'

431. Deferunt ad nos, 'bring us word.'

434. Ut ab omnibus—humanitas, 'that every one regrets your want of good breeding.'

439. Neque ego nunc hoc contendo, 'and I am not now arguing for this.' Mutare animum is in apposition with 'hoc.'

440. Quum—difficile est, 'is difficult indeed in any character, but specially so when one has reached (iam) our age.'

442. Evellere. Cp. Hor. Ep. I. 14. 4, 5

'Spinas animone ego fortius, an tu
Evellas agro.'

443. Illud, literally, 'that other point,' as contrasted with the one just mentioned: the English idiom would require 'this,' i. e. the one following.

Ut. Observe that the 'ut' is repeated, owing to the intervention of two clauses between 'admoneo' and its final clause.

444. Observe the force of 'ob' in 'occupatur' which is very much lost in our derivative 'occupy.' 'Occupo' is to take possession of anything so as to keep out some one else.

449. Illud here refers to the one which is nearest mentioned, viz. 'omnino non irasci,' because the other is the one with which he is more immediately concerned here. The common rule, that 'hic' refers to the nearest, 'ille' to the furthest off, may hold good, if it be remembered that nearness need not always be nearness in order of words, but may sometimes mean nearness in regard of thought: otherwise, though the rule may hold good in nine cases out of ten, it will fail at the tenth. See also note on l. 503.

450. Lentitudinis, 'want of sensibility;' 'lentus' is an easy-going character, who is not put out of his way by circumstances.

452. Motum animi, 'your excitement.'

454. Commodiorem, 'less disagreeable.'

458. Iracundiae. The plural of the abstract term here, as usually, means 'instances,' 'cases of iracundia.' The general sense of the sentence is this—'If you persist in what you decide in fits of passion, you will be called "acerbus," harsh; if you retract when the fit is over, you will be called "levis," fickle.'

460. Ut in malis, 'as a choice of evils.'

471. Quod si—essent, 'if we were in a position in which little would be talked or said about us.' 'Sermonis' and 'praedicationis' are genitives of respect.

477. Ea nostra ratio est, 'our position is such.'

478. Quum faveant, tum etiam, &c., 'are on our side indeed, but also,' &c.

482. Es sortitus. I have here inserted Orelli's conjecture, in a passage which without emendation is unintelligible.

483. Celebritate. This and the other ablatives are ablatives of respect.

485. Significationes, 'expressions of opinion,' either applause or the reverse.

486. His rebus and illa omnia are not opposed here. They both refer to what has just been mentioned, only 'illa omnia' is the more inclusive of the two, and refers not only to them, but everything else of the kind.

488. In magistratibus, i. e. both as consul and as praetor.

491. De reliqua—dimicare, 'that we are not struggling for more glory which we hope for, but fighting to keep what we have won.'

492. Quae—est, 'and we have better cause to maintain it now, than we had to aspire to it at the beginning.'

493. Si mihi—separatum, 'if my interests were in any way separate from yours.'

502. Iis etiam qui futuri sunt; supply 'hominum' before 'qui.'

503. Illorum refers to 'qui futuri sunt,' and is another instance of 'ille' referring to what is more remote, not in order of words, but in thought. See above on l. 449. 'Their judgment will be the truer, because uninfluenced by detraction and ill-will.'

505. Quod si esset, 'though even if it were so.'

507. Voluisses is plup. because attached to the imperfects of the hypothetical sentence; but we should in English more naturally use the perfect, because Quintus' intention was not abandoned at the time. It is supposed to refer to his intention of writing a history of his times, which is alluded to elsewhere in Cicero's letters.

508. Prodenda, 'to be passed on,' in the sense in which 'trado' is more commonly used.

514. Laudarent. Observe that the tense of this verb is ruled by the dependent verb 'fecisti,' and not, as would be more strictly correct, by the principal verb 'facies.' Observe further that the imp. follows the perf. 'fecisti' on the principle explained in note on Pt. 2. sect. 4. l. 120.

516. In te. 'Te' is the ablative. For the meaning, see note on l. 182. It may be translated here, 'for you.'

522. Tua—delector, 'like your letters, the better in proportion to their length.'

528. Tertius actus. As according to Horace's rule, A. P. 189

'Neve minor neu sit quinto productior actu
Fabula, quae posci vult et spectata reponi,'

five is the regular number of 'acts' in a Roman play, we must suppose Cicero to mean by 'tertius actus' that which would in this case be the third and last act of Quintus' performance, the metaphorical and not the literal drama. For the sentiment, cp. de Sen. 2 'a qua (natura) non verisimile est quum ceterae partes bene descriptae sint, extremum actum tanquam at inerti poeta esse neglectum.'

II. 1. *The Claims of the Province of Sicily on Rome.*

II. 1. 3. Quum—tum. These two words are never used in good Latin simply for 'both—and,' but there is always some special emphasis on the latter clause, even when it is not accompanied, as here, by 'praecipue,' or any like word. 'Tum—tum' are often used where the two things are to be connected on equal terms.

6. Princeps se—applicuit. This was in the second year of the first Punic War, when Hiero, king of Syracuse, who had at first (in conjunction

with the Carthaginians) been at war with the Romans, who supported his enemies, the Mamertines of Messana, made a separate peace with them, and an alliance, to which he adhered faithfully all his life.

8. Id quod ornamentum imperii est. He means that the possession of provinces was one of the great distinctions of the Empire of Rome. A 'Provincia' was a country beyond the bounds of Italy, which had been conquered, and reduced to form a part of the dominion of Rome, under a military governor. The word is probably derived from 'providentia,' and means a territory entrusted to the care of some one. See Dict. of Ant. v. 'Provincia.' Sicily, with the exception of Hiero's kingdom, was made a province at the end of the first Punic War, and when in the second Punic War Hiero's successor Hieronymus had abandoned the alliance with Rome and joined the Carthaginians, his kingdom also, after the taking of Syracuse by Marcellus, was added to the rest, and the whole island became a province, 210 B.C.

11. Quae venissent, subjunctive as being dependent on the subjunctive 'deficerent.'

14. Itaque—factus est, 'and accordingly our ancestors found this island a stepping-stone to the conquest of Africa.'

15. Tam facile, 'as easily as they did.'

16. Illud, 'it,' i. e. Sicily. 'Pateret' being a copulative verb, the pronoun which is its subject takes the gender of the predicate, and not of the word to which it refers. This is the ordinary Latin construction with both demonstrative and relative pronouns. Cp. Madvig, Lat. Gr. 313; Key, Lat. Gr. 1039.

Rei frumentariae subsidium, 'to furnish supplies of grain.' Cp. Cic. de Leg. Manil. 12, 34, where Cicero speaks of Sicily, Africa, Sardinia, as 'tria frumentaria subsidia reipublicae.'

19. Monumentis, 'memorials.' Cp. Pt. 2. ch. 6. 15, where 'monumentum Marii' means the temple built by Marius as a memorial of his victories.

22. Marcellus. How far what is here said of Marcellus is true may be gathered from note on 13. 6 of this Part, p. 306.

24. Superatis hostibus temperavit, 'dealt gently with his enemies when conquered:' with this use of the dative after 'tempero,' cp. in Verr. 2. 6 'si cuiquam ulla in re unquam temperaverit, ut vos quoque ei temperetis;' and Hor. Od. 3. 24, 18

'Illic matre carentibus
Privignis mulier temperat innocens.'

25. Quum—esset. 'Quum' is used here with 'tum' in the following clause in the same way as above. 'Quum,' in this sense, does not usually take a subjunctive. Key, Lat. Gr. 1231, says, 'quum' followed by 'tum,' in the sense of 'not only—but also,' has generally the indicative, occasionally the subjunctive; and he adds in a note, 'the examples of the subjunctive construction are not numerous, and what there are seem open to doubt.'

Possibly here the subjunctive is suggested by the verb, on which the whole clause depends, being itself in the subjunctive.

25. Manu 'by art.' Cp. Caes. B. G. 3. 23 'oppidum et natura loci et manu munitum.' Livy 2. 5 (where he is speaking of an island formed in the Tiber by an accumulation of various substances), 'postea credo additas moles, manuque adiutum, ut tam eminens area esset.'

28. Idem, 'at once,' lit. 'it, the same thing.'

34. Ut—putaremus, 'as if we regarded (literally, 'so as to regard,') everything that it could furnish, not as produced there, but rather as stored up here at home.'

36. Deberet, putaret, imperaretur, are subjunctives, because the interrogatives here are equivalent to negatives, and therefore the relative clauses limit them.

39. Cellam penariam, 'the granary.'

41. Italico bello, the Social War; called also the Marsic War.

43. Coriis. Long observes, that 'skins were used for tents, shields, and other military purposes;' and thus justifies the reading 'coriis,' as corresponding to 'armavit.' Another reading is 'copiis.'

45. Sentiamus is a conjunctive used potentially: 'which possibly we may not so much as notice.'

46. Multis locupletioribus civibus utimur, 'we find many of our countrymen enriched.' For this use of 'utor' with an adjective, cp. Ter. Heaut. 2. 1. 5 'nae ille facili me utetur patre;' Cic. Rosc. Am. 26 'ne bestiis quoque immanioribus uteremur;' Verr. 5. 59 'vide quam me sis usurus aequo;' Plaut. Aul. 2. 2. 55 'et te utar iniquiore.'

48. Libenter, 'at their will.'

50. Compendio. 'Compendium,' from 'con' and 'pendo,' literally, 'a hanging together,' has two leading meanings—1. 'a laying together,' 'storing up,' hence 'profit;' 2. 'a laying together,' in the sense of 'shortening,' 'abbreviating.' Here it means the former. Cp. de Off. 3. 15 'facere compendii sui causa quod non liceat.'

Ut—libeat, 'to keep corn- or grazing-farms, or to trade, according to their fancy.'

57. Sic—provinciae, 'so this province is like a pleasant suburban villa to the Roman people.' The wealthy Romans had most of them a 'suburbanum,' i. e. an estate with a house on it in the country near to Rome, besides their more distant country houses. Cicero means that Sicily was to the State in comparison of the other provinces as a 'suburbanum' of an individual compared to his other estates.

58. Quae nunc increbuit, 'which is now in fashion.'

65. Publicanus. See Dict. of Ant. sub voce.

66. Ita belongs to 'tulerunt,' not to 'multorum.'

67. Publico consilio. He means that though there had been cases where individuals or separate towns had appealed to Rome, yet that the province as a whole had never before claimed protection.

68. Illum annum. This is explained to refer to the year 80 B.C., when M. Aemilius Lepidus was Praetor of Sicily. He was succeeded by C. Marcellus, whose integrity is often mentioned by Cicero.

69. Ut salvi esse non possent, 'that they would not have recovered from it.'

71. Infinitum imperium. M. Antonius Creticus, the father of M. Antonius the Triumvir, had a commission with extraordinary powers in the war with the pirates, extending over all the coasts of the Mediterranean, much the same as was afterwards given to Pompeius. He misused it to plunder the districts over which it gave him control, especially Sicily.

76. Hunc. Verres, the defendant in the suit, is usually called 'iste,' as explained below in note on l. 80. Here 'hunc' is used for the sake of the antithesis, this present man, as opposed to all who have gone before.

78. Beneficia senatus populique Romani, 'the favours conferred on them by the Senate and people.'

80. Istius. 'Iste,' in a speech made in a criminal case, always means 'the defendant.' The speaker is addressing the judices, and 'iste' means 'the man before you,' 'the prisoner at your bar.' In these extracts the translation may be varied by substituting the name Verres, instead of 'the defendant.'

2. *The Case of Sopater.*

II. 2. 6. Eiusdem rei nomen detulerunt, 'accused him on the same charge.' 'Nomen deferre ad praetorem' is literally, 'to carry down a man's name to the praetor, sitting in his court,' which was the first step towards getting him brought to trial. The praetor was said 'nomen accipere' if he allowed the case to be tried. Cp. 2. 3. 130. Huic Sopatro is dativus incommodi. Eiusdem rei is genitive after 'nomen detulerunt,' which is equivalent to a verb of accusing.

12. In primis splendidus atque honestus. It is to be remembered that the epithets attached to a man's name when mentioned by a speaker are merely phrases of courtesy. They often would sound exaggerated if this were not remembered. They may be compared to the phrases used in the debates of the English Parliament, e.g. the 'right honourable gentleman,' 'the most noble lord,' 'the right reverend prelate,' or to such an expression as 'our most religious and gracious Queen' in the Prayer Book, which has sometimes given offence from this not being understood.

15. Accensus. See note on Letter to Quintus, l. 131.

Idem, 'also,' 'at once.'

16. Priore actione, 'on the former hearing.' The plaintiff or prosecutor was technically said 'agere,' and was called sometimes 'actor,' and all his proceedings, speeches, examination of witnesses, &c, were included under the term 'actio.' This part of the speech was written to be delivered on the second hearing, the trial having been adjourned.

20. Ob salutem malle accipere. Supply 'pecuniam:' 'had rather take money to acquit.' Another reading is 'ab soluto,' 'from the side which wanted an acquittal,' i.e. from the defendant.

27. Ei fuissent auctores redimendae salutis, 'advised him to purchase acquittal.'

29. Perducit ad, 'gets him to take,' 'beats him down to.' The HS. here must surely stand for sestertia, not sestertii. We cannot imagine Verres accepting so small a sum as eighty sestertii, which only amounts to about fifteen shillings.

33. Posset is a conditional conjunctive, a suppressed hypothetical clause being implied.

37. Videret is oratio obliqua of an imperative, not of a present subj. The direct form is not 'si sapias, videas,' 'if you were wise, you would consider,' but 'si sapis, vide,' 'if you are wise, consider what you have to do.'

39. Et iure iniquo et tempore adverso, 'both in a position of disadvantage and in adverse circumstances.' If he had been a Roman citizen he would have been 'iure aequo;' as a 'Siculus,' a mere provincial, unable to claim the privilege of a 'civis Romanus,' he was at a disadvantage, 'iure iniquo.'

44. Consilio—conventu. A Roman province was divided for the administration of justice into districts, in which courts were held at stated times. 'Conventus' sometimes means 'the courts' or 'assizes' thus held, sometimes the 'district' or 'circuit,' as here. 'Consilium' is the name applied to the body of selected men belonging to the 'conventus,' who acted as jurymen or assessors. The phrase in the Acts of the Apostles xix. 38, *ἀγοραῖοι ἄγονται*, 'the courts were open,' means that such a conventus was then being held at Ephesus. See Dict. of Ant. art. 'Conventus.'

46. Hoc rationis. 'Rationis' is genitive of quantity after hoc = tantum. Translate 'they had this much ground (for their confidence).'

56. M. Petilium. Verres' device in order to get rid of those who had acquitted Sopater before was this. He appoints Petilius iudex in some civil suit, 'res privata,' which was then before him. Petilius pretends that he cannot try the case without the aid of the same assessors as Verres had with him in trying Sopater. Verres then says he can do without them, and discharges them from their attendance on him. The rest of his 'consilium' then, seeing what is aimed at, apply to be discharged on the ground that they wished to support one or other of the two litigants in the case which Petilius was to try. So Verres is left to try Sopater's case with none but his own creatures on the bench with him.

68. Si tibi—iudicem, 'if you don't think me unfit to decide on the case of a mere Sicilian Greek.'

70. Dic, 'go on with your speech.'

71. Nam is here elliptical, giving the reason for the refusal to go on with the case which is implied by his leaving his seat.

75. Quod conflaret. 'Conflaret' is subj. as being virtually oratio obliqua, being the reason Verres gave for his attack on him.

77. Negotiaretur. This and the following verbs are subj. because 'qui' is consecutive. It should be translated 'a man who.'

78. Ita—ut—deperderet, literally, 'that he ought to make money in the province in such a way as not in any way to sacrifice his liberty;' more idiomatically, 'that he ought not to make money in the province at the least sacrifice of his liberty.'

84. Importunitate, 'outrageous,' turning the ablative of quality into an adj.

86. Si dimisisset is oratio obliqua of 'si dimisero,' and therefore is in the plup. It must be translated in English 'if he dismissed.'

92. Aestuabat, 'was tossed,' keeping in English the metaphor of the Latin. Sometimes it is used without any ablative to express vacillation, e. g. Hor. Ep. 1. 1, 99

'Mea si pugnat sententia secum,
Aestuat, et vitae disconvenit ordine toto.'

98. Se demittebat ad aurem, 'stooped and whispered to him.'

102. Dixisse. The crier's word was 'dixerunt,' 'they have spoken,' i. e. 'the case is over.'

106. De sententia, 'on the verdict.'

Scribae, medici, haruspicis, is an ironical description of the few of Verres' creatures who were left in the court.

3. *The Case of Sthenius.*

II. 3. 9. Ex aere et Deliacam et Corinthiam. 'Aes,' when applied to works of art, means a composition of metals, of which copper is the chief ingredient. Delos and Corinth were each of them famous for their own mixture, which was used in the making of the choicest works of art. See Dict. of Ant. under 'Aes,' and note on Pt. 1. Sect. 2. 15. 35.

11. Ferebant. 'Fero' is commonly used in phrases of this sort, with 'ut' or 'pro ut' or other particles, in the sense of 'to allow,' or 'to require,' the expressions being often equivalent to 'according to,' 'in proportion to,' 'to the best of,' e. g. 'ut fert illorum opinio,' 'according to their notion.' Caes. B. G. 5. 13. Translate here 'in proportion to the means of a native of Thermae.' Cp. Pt. 2, Scipio's Dream, l. 133, 'natura fert, ut,' &c.

13. Adventus is the official term for the entry of a governor into his province; nostrorum hominum means, of course, Roman citizens. The whole clause may be rendered, 'Not for his own pleasure so much, as in order to be able to entertain our folk, or to welcome them on their official entry into the place.'

23. Adamavit. The 'ad' in 'adamo' is intensive. This is not a common meaning of 'ad' in composition, but it follows naturally enough from its meaning of 'in addition to.'

26. Id fieri nullo modo posse, 'that it could not possibly be allowed.'

29. Etenim introduces an explanation how these 'signa' were 'monumenta P. Africani,' 'memorials of Africanus.'

Ut—cognoscatis. This final clause states the purpose, not of what is actually expressed in what follows, but of Cicero's relating it at that time. The ellipse would hardly be bearable in English: we may insert some such phrase as 'you must know that.'

38. Quum collocabantur. 'Quum' is here joined to an indicative because the two events are simultaneous, not the one subsequent to the other. Translate, 'By the setting up in their town of those works of art which had belonged to their ancestors.'

41. Ex oppidi nomine et fluminis. Both the town and the river in which it stands were called Himera. There was also another river Himera in the south of Sicily, on the banks of which Agathocles was defeated by the Carthaginians, 311 B.C. Cicero therefore means that both were personified under the form of a female.

44. Sed. The force of the adversative particle here is the same as if the sentence had run, 'qui non modo fuit Himerae, sed et est et fuit Graecia,' &c.

50. Non quo = non eo quod, 'not on the ground that,' 'not as though,' followed by a subj., because the reason it gives is not the true one, and only exists in idea.

54. Nunc, 'as it is.'

60. Beneficia, 'the gifts.' Cp. note on Letter to Quintus, l. 133.

63. Adhuc, 'up to that time.'

68. Hospitium renuntiat, 'formally declines to be any longer his guest.' Cp. the phrase 'amicitiam renuntiare,' which expresses a formal announcement that you cease to be friends with a person. It was the Roman equivalent to 'cutting' a person.

69. Atque adeo, 'or rather.'

78. Quidquid vellent—probaturos, 'that they should get a verdict on any charge they liked, as soon as ever they brought it before him.'

80. Educunt, 'summon,' a legal term.

Ab eo litteras publicas esse corruptas, 'that he had tampered with the accounts of the State.'

82. Eius rei actio sit, 'there was a regular form of procedure in such a case.'

85. P. Rupilius was the man who brought the war with the slaves in Sicily to a successful end, B.C. 132, and then, remaining there as proconsul, regulated the government of the province, in conjunction with ten commissioners appointed by the State.

87. Agerent, 'should bring their actions,' a law phrase.

88. Edicto. The praetors on entering their office issued a statement of the principles by which they intended to be guided in the performance of their judicial duties. For further information, see Dict. of Ant. sub voce.

Ut. This is simply a repetition of the 'ut' in l. 81, and the clause is dependent on 'postulat.'

89. Se ad leges reiiceret. This means, have him tried by the laws of his own civitas, Therma.

93. Id agere, ut, 'that his object was.'

95. Id aetatis = ea aetate. This acc. is explained by Zumpt, Sect. 459, as an irregular use of the acc. of respect. See also Pt. 1. Sect. 2. 27. 2 'id temporis' = eo tempore. The same explanation is given by Donaldson, Lat. Gr. 146, Obs.

101. Certus et diligens, 'regular and punctual.'

103. Venerios. These were slaves belonging to the Temple of Venus at Eryx. Verres appears to have attached a number of them to himself, and to have employed them as the agents of his robberies and other crimes.

109. Sine adversario, 'when there was no one to reply to him,' 'no counsel for the other side.'

113. Videri. This is the formal phrase in giving verdicts or decisions on questions of fact.

114. Venerius, ironical, 'devoted to the worship of Venus.'

117. Tantulum, 'ever so little.'

123. Affinem, 'implicated in,' not an uncommon meaning of the word in Cicero. It is joined sometimes with its natural case, a dative, sometimes as here with a genitive, as partaking of the force of a participle of a verb of condemning.

130. Qui pervenisset. The relative here is causal, = quum.

136. Faciunt mentionem, 'propose,' 'move.'

142. Erat enim summa voluntas senatus, 'for the senate took up the matter with hearty goodwill.'

144. Placere. 'Placet' is the formal phrase in which a vote or resolution was passed.

146. Id temporis. See above on l. 95, and on Pt. 1. Sect. 2. 27. 2.

150. De Sthenio ne laborent, 'he bids them not be anxious about Sthenius.' It is the oratio obliqua of an imperative, and not directly dependent of 'rogat atque orat,' but on 'jubet' or some such word inferred from them.

152. Et terra et mari, so as to secure that his message should arrive in time, lest either one or other might be hindered by stress of weather, as it was the depth of winter.

158. Quum isti etiam tum de Sthenio in integro tota res esset. 'Before Verres had compromised himself in any way with regard to Sthenius.' 'Res in integro est' means, literally, 'the matter is still untouched,' i.e. no steps have been taken in regard of it.

162. Neque pietatis neque humanitatis, 'nor his duty either as a son or as a man.' The first of the two following clauses puts his present act as an offence against 'pietas,' in that he treated with disregard a father's urgent advice; the second puts it as an offence against 'humanitas,' in that

he preferred the indulgence of his covetousness to the entreaties of his friends.

164. In eo quod monebatur, 'in regard of the warning which he received.'

168. Benignitate aut ambitione. There are two motives which might have led him to listen to the friend's request, either real kindly feeling, or the wish to conciliate his support.

169. Tamen, 'even then.'

173. Pietatis, 'filial duty.'

182. Non ego, &c. Cicero refers to dangers which he had incurred on his return from getting up evidence in Sicily. 'I need not,' he means, 'have hurried back at the risk of my life to be in time for this trial, if the presence of the accuser is unnecessary.'

183. Fugitivorum, 'runaway slaves.'

4. *The Story of Caius Heius.*

II. 4. 1. Mamertinus. The inhabitants of Messana were called Mamertini, as being the descendants of those mercenaries of Agathocles, who after his death (289 B.C.), instead of quitting Sicily, seized upon Messana, massacred all the male inhabitants, and established themselves there, calling themselves Mamertini, i. e. children of Mamers, which was an old Oscan name of Mars, under which title they claimed the right to make war without provocation. Arnold calls them 'the Mamertine buccaneers,' and the parallel is a good one; the buccaneers called themselves, much in the same way, 'friends of the sea and enemies of all that sailed on it.'

3. Vel optima, 'the very best;' 'vel' with superlatives giving them additional force, like *δή* in Greek.

7. Quae—sit, 'though it is,' a concessive sentence.

13. Idiotas. *Ἰδιώτης* in Greek means, 1. a person in a private station, as opposed to one engaged in public affairs. 2. An unprofessional person in reference to any subject, as opposed to one who makes it his business, in which sense the modern use of our word 'layman' nearly corresponds to it. Thus Thucydides, 2. 48, speaks of *ἰατρὸς καὶ ἰδιώτης*, and Aristotle of *ἰδιῶται ἢ ἀθληταί*. Here, applied to matters of art, it expresses the opposite to 'a connoisseur,'—'an ignoramus.'

14. Praxiteli. The genitive of Greek words in -es is generally formed in Latin in -i instead of -is. So we have in Virgil, Achilli, Ulixi. See Zumpt, 61. 1.

18. Ille, 'the great.'

Thespiadas. These were statues of the Muses, who were called *Θεσπιάδες*, because specially worshipped at Thespiae.

25. Quae possent. 'Possent' is either subjunctive here, the clause

being consecutive, or conjunctive, the clause being regarded as the apodosis of a suppressed hypothetical clause.

30. Canephoroe. Gr. *κανηφόροι*, literally, 'basket-bearers.' The appliances for a sacrifice, such as the sacred cake, frankincense, garlands, sacrificial knife, &c, were carried by young maidens in baskets (*κάνεον*), which they bore on their heads. In the greater festivals the office of *κανηφόρος* was one of high honour. As the attitude was a graceful one, it was a favourite subject of Greek art. Illustrations may be seen in the Dict. of Ant., and in Rich's Companion to the Latin Dictionary.

Quem? Cicero here pretends to forget his name, and to be reminded of it by some one sitting by.

35. Aedilitatem. The aediles had the general charge of the public buildings, and among them of the temples. Along with these they had the duty of superintending the festivals of the gods, and the games (ludi) which were performed in their honour. In the later period of the republic the aediles, in order to make themselves popular, with a view to gaining afterwards the higher offices, incurred enormous expenses in making these as splendid as they could, and adding various attractions to them. Cicero here alludes to one way in which they did this, by borrowing works of art to adorn the forum or other places where the celebrations were held. See also Pt. 1. Sect. 2. 26. 2, and the note on Letter to Quintus, l. 228.

38. Illis benignis usus est, 'found them kind.' See note above on 2. 1. 46.

41. Nuper—modo. 'Nuper' implies a longer interval than 'modo.' 'Why do I say, not long ago? Nay, very lately, but a very short time back,' &c.

42. Basilicas. See Dict. of Ant. sub voce.

43. Commodis hospitum, 'with what their friends lent.' This sense is more common in the verb 'commodo,' 'to lend.'

45. Quatridui causa, i. e. for the few days that some show or entertainment which they gave to the people lasted.

52. Pro deum hominumque fidem, 'heaven help us,' 'good heavens,' or some such phrase will sufficiently render this exclamation. 'Pro' is of course the interjection, not the preposition. 'Fidem' means here 'help,' 'protection.' It is governed by 'obsecro' understood.

55. Tot has here no correlative, and may be rendered generally 'many,' 'numbers of.'

63. Superiorum, 'his predecessors.'

74. Cuiusmodi—esse, 'what you thought the courts at Rome were like.'

77. Quae fuerint. This would be subjunctive, even apart from its being in oratio obliqua, for the relative here is consecutive, 'such as were,' limiting the 'omnes res.'

81. Legatione, 'the office of a legatus,' who, as being only the deputy of another, had no 'potestas' or 'imperium' of his own, but only acted in

the name of, and used the power of his superior. On the meanings of 'legatus,' see note on Cicero's Letter to Quintus, l. 96.

83. Mancipium, 'a slave.'

84. Et non praebetur. As the relative in this clause would be in a different case, it would be more accurate for it to be expressed, 'et quod non praebetur.'

86. Si qui—demortuus? The question here implies, 'Does it mean, if one dies at Rome?'

88. Illum—supplere. The force of 'illum' may be expressed thus, 'to supply your want there (or 'yonder') in the province.'

90. Quod putabant, &c. The clause is in apposition to 'haec.'

95. Quanti vellet, 'at his own price.'

96. Ad rationem, 'according to the standard.'

97. Concede—emerit. 'Grant that his purchase escapes the penalty of the law, if it be true that it was a bona-fide purchase.'

103. Credo is ironical. Cicero is ridiculing the idea of a man like Heius selling the statues out of his chapel.

104. Auctionem fecerit, 'had a sale of his goods.'

109. In suis nummis multis esse, 'has plenty of ready money.'

110. Tamen, 'even then,' 'no doubt.'

121. IↃ. This is the original way of representing 500, the I and the reversed C being afterwards drawn together and made into D. The number which follows, CIↃIↃC, stands for 1600, CIↃ being the original representative of 1000, the C before the IↃ doubling it, while the second IↃ stands for 500, and the last C for 100. See explanations in Zumpt, 115, note 1.

Cupidinem. This is an elliptical exclamation. We must fill up the sense in some such way as this, 'to think that any one would sell a Cupid by Praxiteles for 1600 sesterces!'

Profecto hinc natum est, 'this must surely be the origin of the saying.'

127. Ad meam rationem usumque meum, 'by my own standard and practice,' i.e. I do not value them at what I could afford or should be willing to give.

132. Denariis quadringentis. A denarius = four sestertii, so that 400 denarii is the same sum as is given above as 1600 sestertii. The HS stands throughout this for sestertii.

133. Putasset, 'had reckoned.'

144. Fascibus, 'by threat of punishment.'

150. Publice, 'officially.'

153. Ne forte—reticeat. These words state what the difficulty would be, which is hinted at in the words 'ne difficilia optemus' above. The sentence would have been more complete had some such words as 'ut metuendum sit' preceded the 'ne forte.'

160. Ut, 'granted that.'

162. Qui—vellet, 'one who wished,' a consecutive sentence.

170. Peripetasmata, 'tapestry,' probably called 'Attalica,' from one of the kings of Pergamus, who either introduced or patronised the manufacture. They belonged to what the Romans called 'vestis stragula,' which were used for spreading over couches, chairs, sofas, &c.

171. Licuit eodem modo. He means that Verres might have made a forged entry as he had done before.

172. An litteris pepercisti? 'Was it too much trouble to write it?'

173. Armario. See note on Pt. 1. Sect. 2. S. 5.

179. Dicto audientem. In this phrase 'audio' takes a dative, as being equivalent to a verb of obeying.

183. Referret, supply 'in tabulas,' 'make an entry in his accounts.'

186. Fuit tanti, 'it was worth your while.'

187. Haberes quod defenderes, 'if you had, you would have something to allege in your defence.' 'Haberes' requires to complete the sense the suppressed clause 'si id fecisses,' which is implied from 'fuit tanti.'

189. Nunc—habes, 'as it is, you cannot find any way to extricate yourself from the charge about the tapestry.'

Peripetasmatis. 'With regard to the dative and ablative plural, it is to be observed that the (Latinised) Greek words in -ma prefer the termination -is of the second declension to -ibus. Thus Cicero and other authors use poematis, epigrammatis, emblematis, hypomnematis, peripetasmatis, peristromatis, toreumatis.' Zumpt, 67. 8.

5. *Verres' Agents. How Pamphilus saved his Cups.*

II. 5. 1. Haec omnia, 'the different works of art which he carried off.'

3. Fingere—esse, 'is, I believe, a modeller in wax.' Busts (imagines) were usually made in wax, as were also sculptors' models.

6. Expilasse follows 'in suspicionem venissent' as being equivalent to a simple verb, otherwise a gerund in -di would be the natural construction, as a genitive after 'suspicionem.' The passive 'to be suspected' is necessarily expressed by a phrase, because the only verb for 'to suspect' is 'suspicor,' a deponent: 'suspicio' is never used in that sense, though its participle 'suspectus' constantly is.

10. In legationis praedis, 'his depredations when he was legatus.' Verres served as 'legatus' to Dolabella, when he was pro-praetor of Cilicia in 80 B.C.

13. Graecis pictoribus. These words would in English be attached to the demonstrative rather than the relative. 'These are the Greek painters to whom,' &c. Dedisse has no accusative expressed. It may be supplied from the following sentence from an earlier part of the argument: 'Q. Tadius—tabulas protulit quibus pecuniam se dedisse ostendit.'

19. Perdendum erat, 'the owners had to part with.'

25. Per potestatem. 'Potestatem' is here used in its technical sense, the 'potestas' which his office of pro-praetor conferred.

30. Venerius. Cp. above, note on 2. 3. 103.

31. Sigillatos, 'with figures ('sigilla,' diminutive of 'signa') on them.' These figures were either made in relief in the material of the cup, or made of other material and fixed on to it. Those made in the latter way are called 'emblemata.'

34. Quiescebat, 'was taking a siesta,' 'was lying down.'

37. Quod—esset. Subjunctive, as being a consecutive clause, limiting the 'nihil.'

42. Id quod audissent, 'from what they had heard;' literally, 'a thing which they had heard.'

43. Luteum negotium. 'Negotium' is here used in the sense in which 'res' is more common. Just as we use in similar expressions 'affair' or 'concern' instead of 'thing,'—'a shabby concern.'

46. Hoc is explained afterwards by the clause 'ista intelligere,' which is in apposition with it.

Nescio quid nugatorium, 'a mere trifle.'

48. Quem scirem, 'when I knew that he,' &c.

54. Posteaquam est comperendinatus, 'after the adjournment of the trial.' 'Comperendinatio' was the adjournment of a trial till the third day after (perendie) the first hearing, to give the prosecutor time to prepare his reply.

55. Pro damnato, 'as good as condemned.'

Ludis Circensibus. See Dict. of Ant. 'Ludis' is ablative of time.

59. Accessit, coepit. If the reading be correct this is an instance of Anacoluthon. The length of the sentence has caused Cicero to forget that, as he has framed his sentence, these verbs are in dependent consecutive clauses, following the 'ut' above. But as Cicero is too careful and accurate a writer to be likely to make such a blunder, it is perhaps better to suppose, as Orelli does, that the error is in the MSS., and to correct the words to 'accesserit,' 'coeperit.'

62. Cui—veniret in mentem, 'that it should come into his head to do anything of the kind during the adjournment of his trial, after so many witnesses had given their evidence.'

64. Pueri, 'the servants.'

Qui audivissent, 'because they had heard,' a causal relative sentence, and therefore in the subjunctive.

66. Digitum, 'an inch,' 'a finger's breadth,' accusative of 'measure of space.'

67. Unius cuiusque, 'of individuals.'

69. Re, 'practically,' 'to all intents and purposes.'

How Diodorus was robbed.

II. 6. 2. Multos iam annos habitat, 'has been living these many years.' The form of expression combines both past and present.

3. **Quo,** here = ad quos.

4. **Gratiosus,** 'influential.'

5. **Toreumata,** 'specimens of chased work.' Τορευτική is the Greek term corresponding to the Latin 'caelatura,' and they both express the art of chasing in the precious metals. See Dict. of Ant., 'Caelatura.'

Thericlea, 'in the style of Thericles.' He was an artist of Corinth, whose works were famous, and called Θηρίκλεια or Θηρίκλειαι κύλικες. Dict. of Biog. sub voce.

6. **Qui—haberet,** a causal sentence, 'as he was loath to lose them.'

14. **Nihil ei longius videbatur quam cum,** &c., 'the time seemed very long to him, until,' i. e. 'he could not rest, till.'

17. **Paucis illis diebus,** 'a few days before.'

26. **Ut opinor—gemmis,** 'no doubt made of gold and precious stones,' as these cups of Diodorus were. He is ironically making the parallel between Eriphyle and Verres as close as possible.

32. **Vasa collegerat** is a military phrase, like the one it is coupled to. 'Vasa colligere' is 'to pack up the baggage.' Another phrase is 'vasa conclamare,' to give the word to pack up the baggage. See Caes. B. G. 1. 66. The two clauses may be reversed in English, 'had packed up his baggage and marched out of Sicily,' or the order may be kept by rendering 'had marched out of Sicily with bag and baggage.'

33. **Rationem—ratio.** There is a play on the double meaning of the word. 'Rationem' means 'plan;' 'ratio,' standing in antithesis to 'amentia,' means 'sanity.' The English word 'reason' will render both. 'He devises the following reason for recalling him to Sicily, if it should not rather be called *loss of reason* than reason.'

35. **Apponit,** 'he sets at him.'

37. **Reum,** supply 'esse.'

44. **Sordidatus,** 'in mean attire.' This was the custom of persons in such danger as Diodorus was, in order to excite pity, and induce their friends to take up their cause.

47. **Videret.** Oratio obliqua of the imperative, in which the letter would be expressed. It would run, 'Vide quid agas de Diodoro, quo progrediaris; res clara est et invidiosa,' &c.

49. **Etiam tum,** 'still.' He is alluding here to the utter disregard of his father's advice which Verres showed afterwards in the case of Sthenius, which, though mentioned earlier in the speech, happened later in point of time. See above, 2. 3. 159 foll.

54. **Absentem de reis eximit,** 'he suspends the trial during his absence.'

7. How Verres robbed Prince Antiochus of Syria.

II. 7. 1. Non iam, literally, 'no longer.' It is as if he had said, 'I have now no longer to tell of theft,' &c.

5. Hospitium, 'the tie of hospitality.' The two Syrian princes were 'hospites populi Romani.' 'Hospitium spoliatum' is a stronger expression than 'hospites spoliati,' implying more fully the enormity of the crime; but it sounds strange in English. It will be better to say, 'the tie of hospitality violated by plunder and treachery.'

6. Nationes, 'tribes,' generally applied to less organised communities than 'gentes.'

10. Sed regnum. This is made an independent sentence, but strictly it should either be 'qui non venerant propter Syriae regnum, sed arbitrabantur,' or 'qui venerant non propter Syriae regnum, sed quod arbitrabantur.' As the sentence stands, 'venerant' is the principal verb to the whole, and 'quod arbitrabantur' would be correlative to the prepositional phrase 'propter Syriae regnum.' The intervention of the parenthesis has caused the exact construction to be forgotten.

12. Temporibus reipublicae, 'the circumstances of the State.' He is alluding to the servile war, which gave the Romans full occupation at that time.

17. Quod in eius regnum venerat. This is a reason assigned by Cicero, not part of what Verres thought: if so, the verb would have been in the subjunctive mood, and 'eius' would have been 'suum.' Observe that Cicero uses the word 'regnum' for 'provinciam' as an invidious term, to suggest that Verres was more like an Oriental despot than a Roman governor.

25. Copiose ornatum, 'had a splendidly furnished establishment'

31. Trulla was 'a table utensil employed for taking the wine out of a larger recipient, which contained a quantity mixed with snow. It was a species of "cyathus" of an improved character, being furnished with an inner case perforated as a strainer, and fitting into the hollow bowl of the cup.' Rich, Companion to Latin Dict. p. 693, where may be seen an engraving of one found at Pompeii, which looks something like a rigid landing-net.

40. Qui istum non nosset, 'as he did not know him.' The relative clause suggests a reason why he was so ready to let Verres have them, and therefore the verb is in the subjunctive.

42. Velle se, 'saying that he wished.' 'Velle' is dependent on a 'verbum dicendi' implied from 'rogatum.'

46. Candelabrum—afferrent. This long sentence is not quite regular; 'potuerunt' and 'voluerunt' are evidently meant for principal verbs (if they were meant to be correlative to 'offenderant' they would be pluperfects); then, after the intervention of a long final clause, 'ut—perveniret,' the speaker forgets that he has already introduced any principal verb, and puts 'statuerunt' without any conjunction. If he had remembered that 'potuerunt'

and 'voluerunt' had preceded, he would have coupled 'statuerunt' to them by 'autem' or some such word.

E gemmis, 'adorned with precious stones.'

48. Nondum perfectum. The temple had been burnt down in 83 B.C. and was rebuilt principally by Sulla, but was not finished till 69 B.C.

63. Qui esset, a causal clause.

Animo et puerili et regio. As a boy he would naturally be unsuspicious, as a king he would be above entertaining such a suspicion.

64. In praetorium, 'to Verres' lodgings.' 'Praetorium' is, literally, 'the place where the praetor is to be found.' 'Praetor' originally meant a general at the head of his army, and so the commonest sense of 'praetorium' is 'the general's tent,' 'head quarters.' But it is also applied to the residence of the governor of a province, whether he was actually called praetor or no.

70. Ars certare videretur cum copia, 'the workmanship seemed well-matched with the costliness' (of the material).

71. Apparatum. 'Apparatus' is 'magnificence,' 'state,' especially such as was displayed in the accessories of great entertainments. See note in Pt. 2 on Scipio's Dream, l. 14.

78. Si videatur, ut reddat, 'to beg him to be good enough to return it.' The order is, 'Tum mittit (rogatum) ut reddat, si videatur,' 'then he sends to ask him to return it, if it seemed good to him.'

82. Quod sciret, a concessive clause, and therefore in subjunctive.

91. Piratas. The head-quarters of the pirates, who swarmed in the Mediterranean until finally put down by Pompey in 67 B.C., were in the eastern part of its coasts, especially the south of Asia Minor. There was therefore some amount of plausibility about the charge.

93. Affingere aliquid suspicione hominum, 'am adapting to it something founded on mere general suspicion.'

103. Dare, donare, &c. This accumulation of verbs marks a formal legal consecration.

106. Quae latera, 'what lungs.'

107. Qui fuisset. The relative clauses here are consecutive, 'a man who had been,' &c.

118. Scitote. There is no special future force here, but 'scio' has no present imperative.

121. Haec fama, 'the present report,' 'the report now prevailing.'

125. Profecto, 'no doubt.'

126. Interverso, 'intercepted.' 'Intervertere' is properly applied to turning the course of a stream on its way, before it reaches its destination.

129. In rege, 'in the case of a king.'

130. Neglexisse, 'have left unpunished.' 'Hoc' refers to 'interverso hoc regali dono.'

8. *How Verres robbed Segesta of an Image of Diana.*

II. 8. 1. Segesta. The legends about the foundation of Segesta vary considerably. Thucydides, 6. 2, speaks of it as founded by Trojan settlers, fugitives from the destruction of their city by the Greeks. According to another version, it was founded by Egestus or Acestes, who was the son of a Trojan mother and the river-god Crimisus. Virg. Ae. 5. 38

'Troia Crimiso conceptum flumine mater
Quem genuit.'

The story of the Trojan origin of Segesta was convenient to the Romans when at war with the Carthaginians in Sicily, and they naturally made the most of it.

7. A Karthaginiensibus vi captum. The destruction of Segesta by the Carthaginians is nowhere recorded in history. It may be an exaggerated account of its conquest by Agathocles.

24. De quibus antea dixi. See above, 2. 3. 29 foll.

27. Quo = in quem.

28. Supplicii causa, 'by way of punishment.'

30. Utrum, 'which of the two.'

31. Suis, 'their own countrymen,' like Phalaris.

47. Quasi illa ipse face percussus esset. Cicero means, 'as though he were a lunatic,' struck by Diana's torch, i.e. by the rays of the moon.

49. Demoliantur, 'take it down from its pedestal.'

53. Opponebant, 'quoted to him,' 'met him with.'

60. Nautis exigendis, 'in pressing men for the navy.'

61. Frumento imperando, in fixing the amount of corn they had to pay as 'decima' or tithe. 'Imperare frumentum civitati' is the usual phrase for this, like 'imperare milites sociis,' and as 'imperare' in this sense takes an accusative, it can have in this sense the gerundive construction.

63. Evocabat, 'summoned from home.'

71. Tollendum locatur, 'is ordered to be taken down.' Literally, 'the taking of it down is let by contract.' 'Locare' is the opposite word to 'redimere.'

77. Quod quum exportaretur. Zumpt's reading is 'exportabatur.' Either mood is admissible, and the sentence is a good instance of the difference between 'quum' with the indicative and 'quum' with the subjunctive in a narrative. With the indicative quum = 'whilst,' and the two actions are regarded as coincident; with the subjunctive quum = 'when,' and the action of the principal verb is regarded as consequent on, and so caused by that of the temporal sentence. Below, in l. 89, the verb must be 'exportaretur,' because it is dependent on an infinitive mood.

89. Complesse, 'loaded it.'

101. Tamen is correlative to 'loco mutato,' which = 'quantum locum mutaverat.'

102. Quo scelere suscepto, 'having committed this crime,' literally, 'having incurred, taken upon himself, this guilt.'

107. Quod quum, 'but when;' 'quod' is here merely a conjunction. See note below on 'quod tamen,' 2. 13. 112.

9. *How Verres treated Sopater at Tyndaris.*

II. 9. 7. Apud eos—coleretur. The mood of 'coleretur' makes it part of what the deputies had said, and therefore we should have expected 'se' rather than 'eos.' Cicero uses the 'eos' as if he were inserting the clause in which it occurs as his own remark.

18. Proagoro. This appears to have been the title of the chief magistrate.

21. Ne multa, i.e. 'dicam,' 'to be brief,' 'not to make a long story of it.'

25. Attigisset is the oratio obliqua of 'attigerit.'

Quam mihi—senatum? 'Don't talk to me of sacred character, or penalties, or senate.'

33. Conventu. See above, note on 2. 2. 44.

40. Videres, 'you might see,' or rather in English, 'you might have seen,' i.e. 'if you had been there.' It is a conjunctive, being the apodosis of the suppressed hypothetical sentence, not dependent on 'quum,' for in an inverted sentence like this, where the verb which follows 'quum' is really the principal verb, it is always put in the indicative, except when, as here, the principal verb would of itself be conjunctive. The real sentence is, 'Hoc vix plane imperato, illum videres.' On these inverted sentences, which are very common, especially at the beginning of a fresh stage in a narrative, see Zumpt, 580. 12.

42. Caederet. Conjunctive of deliberation. The whole passage is, of course, ironical.

50. Deligari, 'tied down.' It is the regular word for fastening a man up for scourging.

52. Aere. This may be either from 'aer,' in which case it means 'in the open air;' or from 'aes,' in which case it means 'on metal.' The former seems the best.

61. Disposite, 'arranging his offences under different heads.'

65. Est. With each 'est' supply 'crimen.'

Est pecuniarum captarum, 'it comes under the head of extortion,' the usual title for which was 'repetundae.'

66. Pecuniae magnae. This is a genitive of quality attached to 'signum,' 'a statue of, i.e. worth, a large sum.'

Peculatus, 'embezzlement of state property.' Under these two heads he represents it as an offence both against the allies, to whom the statue belonged, and against the respublica who had restored it to them.

71. Sceleris, 'sacrilege.'

74. Iam non queo dicere, 'I cannot go on to say.'

75. Quod in C. Marcelli statua, supply 'deligavit,' 'that he selected C. Marcellus' statue to bind him to.'

76. Quo id spectat? 'Which way does that tell?'

90. Clientelam tueri, 'undertake the protection.'

92. Ex illius honore, 'out of what was a compliment to him,' i.e. the statue they had erected in his honour.

Honorem habuerant, 'had paid him the compliment.'

95. Propter, 'alongside of.'

100. Eius religione, 'to the vengeance due for the outrage done him.' Verres' act is called 'religio,' 'an offence against religion,' because the circumstances under which the statue was set up, and relation of patronus in which he stood to the Tyndaritans, gave it a quasi-sacred character.

104. Quod, 'whereas.'

107. Si maxime esset inventus, 'if Verres succeeded ever so well in finding one,' &c.

112. Dicunt quanti, 'they mention the price paid.'

117. Ei loco, i.e. the gymnasium.

Hoc nos dicimus? the emphasis is on the 'nos.' 'Is it I who make this assertion?'

120. Si—dicturos, 'if all evidence on the subject were destroyed, and they gave him security that they would not give evidence against him.' 'Testificatio' is documentary evidence; 'testimonium' viva-voce evidence.

122. Dixit, the singular verb with two nominatives so close together is unusual. Other instances are quoted in Zumpt, 373. 5. note 1. He says, 'Even where the subject consists of the names of two or more persons, the predicate is not unfrequently found in the singular, and that not only in cases where it may seem that the writer at first thought only of one person, and afterwards of the other, e.g. Cic. Tusc. 1. 1 "si quidem Homerus fuit et Hesiodus ante Romam conditam," but also without this excuse.'

10. *Verres' Robberies at Agrigentum, Assorus, Enguium, Catina.*

II. 10. 4. Tametsi—vidi, 'though my knowledge of such matters is not in proportion to the number of objects I have seen.'

9. Nocte intempesta, 'at the dead of night.'

12. Male mulcati, 'roughly handled.'

15. Expugnari deos, &c. The order of the words in this sentence is not quite accurate. As the first part stands, 'expugnari' being before the 'non,' should have governed not only the ablatives which follow it, but others in the same construction, in the clause beginning with 'sed,' thus, 'sed manu fugitivorum instructa armataque, quae ex domo atque ex cohorte

praetoria venisset.' Afterwards Cicero substitutes a different form of sentence in the latter part, leaving the first part unaltered, so that they do not exactly fit.

21. Offerebat. This relative clause is in the indicative mood, although dependent on a subjunctive, because it is merely a circumlocution taking the place of an adjective to 'telum,' such as 'forte oblatum,' and therefore is not affected by the mood of the other verbs.

22. Hora amplius iam moliebantur, 'had been working for more than an hour.' The combination of the imperfect with the 'hora amplius iam' implies the continuance of the action as well as the time it had already been going on. The full force would be 'had been working for more than an hour, and were still at work.' It is the same idiom in an historic narrative as that which joins a present tense with 'iam,' 'diu,' and such words, or with πάλαι in Greek.

32. Verrem, the joke turning on the literal meaning of 'Verres,' 'a boar-pig,' on which Cicero makes many coarse personal jokes in the course of his speech.

42. Facta manu armataque, 'having collected a body of men and armed them.'

57. In instrumento atque in supellectile, 'among the equipage and furniture.' The two words are here really synonymous.

60. Praesertim, 'and that too.'

83. Quae esset, 'though it was;' a concessive relative clause.

87. Possetis. Zumpt has 'possitis.' Either reading is admissible. 'Possetis' may be justified on the ground that the principal verb is an historic present, 'possitis' on the ground that the purpose is now present though the act of which it was the purpose is past.

11. *How Verres carried off the Image of Juno from Melita.*

II. 11. 1. Satis lato. It is forty-seven geographical miles from the nearest point of Sicily. Dict. of Geogr.

6. Illis, 'in former days,' in antithesis to 'hac,' 'the present.'

17. Imprudentem, 'unaware whence they came.'

24. Iudiciali iure, 'regular judicial process.'

12. *Verres compared to Pluto.*

II. 12. 1. Constat ex, 'rests upon.'

9. Umbilicus. So on the same ground Delphi was called γῆς ὀμφαλός.

15. Aequata agri planities. A sort of table-land.

16. Ab omni aditu circumcisa atque directa, 'steep and precipitous

of access on all sides.' For 'directus' in this sense, cp. Caes. B. G. 1. 45 'praeruptus locus utraque ex parte directus.'

18. Locus ut ipse—videatur, 'so that the very spot seems to point itself out as the scene of the famous rape of Proserpine, which we have heard of from our childhood.'

29. Privatim ac publice, 'both by individuals and states.'

39. Atroci ac difficili reipublicae tempore, 'in a gloomy and perilous crisis of public affairs.' Tib. Gracchus was murdered in a riot 133 B.C.

44. Collegio decemvirali, the 'decemviri sacrorum,' who had the charge of the Sybilline Books. They were originally only two in number, 'duumviri.'

49. Obtundam, 'weary you.' The accusative 'aures' is generally added in this sense. Cp. Cic. Or. 66 'Ne brevitas defraudasse aures videatur, neve longitudo obtudisse.'

50. Iudiciorum ratione, 'the established practice of the courts.'

65. Insistebat—Victoriae. Cp. note on Pt. 2, Argument against Providence, l. 63.

71. Fani, &c., are genitives after 'venit in mentem,' which is equivalent to a verb of remembering.

74. Verbenis, 'sacred boughs.' 'Verbenae sunt omnes herbae frondesque festae ad aras coronandas, vel omnes herbae frondesque ex aliquo loco puro decerptae.' Donatus on Ter. Andr. 4. 3, 11, quoted by Prof. Conington on Virg. E. 8. 65. Cp. Hor. Od. 1. 19, 14

'Verbenas, pueri, ponite thuraque.'

And 4. 11, 7

'Ara castis
Vincta verbenis avet immolato
Spargier agno.'

13. *Verres' Robberies at Syracuse.*

II. 13. 3. Aliquando, 'at last.'

6. Conferte—dicetis. Here the imperative mood is equivalent to an hypothetical clause. 'si confertis—dicetis.' See note on Pt. 1. Sect. 1. l. 1. It must be remembered throughout this passage that Cicero is here speaking as an advocate. He makes out Marcellus to have shown much greater consideration than he really did to the Syracusans, to make the contrast of Verres' conduct the more marked. Cp. Livy 25. 31 'Urbs diripienda militi data est. Quum multa irae, multa avaritiae, foeda exempla ederentur,' &c., and 25. 40 'Marcellus—ornamenta urbis, signa tabulasque, quibus abundabant Syracusae, Romam devexit. Hostium quidem illa spolia, et parta belli iure: ceterum inde primum initium mirandi Graecarum artium opera, licentiaeque huic sacra profanaque omnia vulgo spoliandi factum est.'

7. Adventum. See note on 2. 3. 13.

15. Karthaginiensium. This is quite contrary to what Livy says. Cp. 25. 25, where he speaks of the Carthaginian fleet under Bomilcar as having its station in the harbour of Syracuse, and sailing out from thence to attack the Roman fleet outside.

17. Myoparoni. This is a Greek word, *μυοπάρων*, apparently the name of some kind of light, swift-sailing vessel, used by the pirates.

24. Urbem Syracusas. This description of Syracuse will be best understood by referring to plans, such as may be found in the ordinary Greek and Roman histories, or in Arnold's Thucydides, vol. 3.

28. Prope—inclusos. He means this as a special feature of Syracuse, because it was more common for ancient towns, especially Greek ones, to be built at some distance from the sea, with a harbour detached from them, though sometimes joined by long walls, as at Athens.

29. In exitu, 'at their outlet.' He must refer to the narrow channel between the Island of Ortygia and the main-land, which connected the two harbours, and served as a sort of outlet from one into the other. He evidently uses the word 'exitus,' as a sort of antithesis to 'aditus,' the mouth of the harbour.

31. Disiuncta, 'separated from the rest.'

39. In hac Insula extrema, 'on the shore or edge of this island. 'Extrema insula' is used like 'summus mons,' and such-like phrases.

44. Prytaneum, Gr. *πρυτανεῖον*. See Dict. of Ant. sub voce.

47. Continentur, 'consist of.' Cp. Cic. N. D. 2. 23 'Non enim Dii venis et nervis et ossibus continentur,' 'are not made up of,' &c.

52. Theatrum est maximum. 'Of all the buildings described by Cicero as existing in Neapolis, the only one still extant is the theatre, which he justly extols for its large size. Diodorus also alludes to it as the largest in Sicily, a remark which is fully borne out by the existing remains. It is not less than 440 feet in diameter, and appears to have had sixty rows of seats, so that it could have accommodated no less than 24,000 persons.' Smith's Dict. of Geogr. vol. 2. p. 1065.

56. Non dubitasset auferre. It was afterwards transported to Rome by Tiberius (Suet. Tib. 74). Dict. of Geogr. ubi supra.

61. Ostenderetur is subjunctive, not merely as being in oratio obliqua, but on its own account, as being in a causal sentence.

64. In ornatu. 'In' here is, literally, 'in the case of.' It may be translated 'in reference to,' 'in dealing with.'

Habuit rationem, 'he took account of,' i. e. he attended to the claims of.

72. Suburbano. Cp. note on 2. 1. 57.

73. Domum suam—futuram. Cicero means that if Marcellus abstained from taking any of these 'ornamenta' for the decoration of his own house, the very absence of them would serve to remind people that he had studied, not his own selfish advantage, but the glory of the state, and so suggest a

feeling of pride in his patriotic spirit. His conduct would be in keeping with the character Horace, Od. 2. 15. 13, gives of the old Roman heroes—

'Privatus illis census erat brevis,
Commune magnum.'

79. Adventum et comitatum. For 'adventum' cp. above on 2. 3. 13. 'Comitatus' is the word for the suite of a civil governor. Translate 'a peaceful entry with a civil suite.'

84. Tamen, 'at all events.' It refers to a suppressed concessive clause, 'who, though he was an enemy, yet,' &c.

86. Agathocli. See note above on 2. 4. 14.

In tabulis picta, 'painted on panels.' 'Tabula picta' is the regular Latin phrase for a picture, and from it 'tabula' came to be used in the same sense by itself.

88. Pictura, 'series of pictures.'

89. Quum, concessive, 'although.'

90. Profana fecisset, i.e. by the laws of war everything in the conquered city became the property of the conquerors, and so even what had been dedicated to the gods lost its sacred character.

95. Si cepisset, the pluperfect is used as the oratio obliqua of 'si cepero.'

104. Commemoratione hominum, 'by recalling the remembrance of the individuals.'

107. Tamen is used like the same word just above. Supply in thought, 'tyrants though they were,' and translate 'at all events.'

112. Quod tamen, 'whereas.' 'Quod' is used here as in 'quod si,' 'quod nisi,' &c., losing its signification as a pronoun. See Zumpt, 342 note, and 807, where he explains the usage as arising from the fondness of Latin for using the relative to connect sentences.

113. Tam cupidum, 'so set upon my object,' i.e. so eager to say anything which may help to throw odium on Verres.

124. Argumenta, 'subjects.' Cp. Virg. Ae. 7. 789

'At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos,
Argumentum ingens.'

Ovid Met. 13. 683

'(Cratera) fabricaverat Alcon
Myleus, et longo caelaverat argumento.'

Ib. 6. 69

'Et vetus in tela deducitur argumentum.'

127. Bullas aureas, 'the golden nail-heads.' These were 'made of rich and elaborate designs in bronze, or sometimes gold, and used for ornamenting the external panels of a door.' Rich's Companion to the Latin Dictionary, p. 92, where an illustration of one may be seen.

132. Gramineas hastas. These were 'bamboo-canes,' which in those days were no doubt rare and valuable.

137. Id, instead of 'eas,' referring to and repeating the 'hastas' after the long parenthesis. Insert in English 'I say.'

139. Nam, here, as several times before, is to be explained by an ellipse, such as, 'I need not say much about the Sappho, for it,' &c.

145. Beati, 'wealthy;' delicati, 'dainty.'

148. Monumentum Catuli, 'the temple built by Catulus to record his victory.' This was a temple of Fortuna, built by Q. Lutatius Catulus, to commemorate his victory over the Cimbri at Vercellae 101 B.C.

149. In alicuius istorum Tusculanum, 'the country-seat of Verres or some of those like him,' i.e. men who adorned their houses with plunder which they brought from their provinces. Tusculum was a favourite place for the villas of the wealthy Romans. Cicero had one there himself later in his life. Tusculanum agrees with 'praedium' understood.

Forum ornatum, 'the forum when decked out,' i.e. by the aediles for some great festival or show. See above on 2. 4. 35.

152. Huius operarii, 'a coarse fellow like this.' 'Will you let a coarse fellow like this have his tastes and fancies?' Cicero turns suddenly from irony to violent direct invective.

155. Ad ferenda signa, i.e. to be a porter.

159. Quod—sustulisset. The difficulty of this sentence consists in this, that 'quod,' which was originally intended to be the accusative of the verb, is superseded by the 'unam literam,' which is joined with the verb. It is an anacoluthon: the sentence should have ended in this sort of way, 'quod —si intellexisset,' then to add more force to his description of Verres' ignorance, he inserts the 'unam literam Graecam,' to the derangement of the grammar of the sentence, which is sacrificed to the vehemence of the invective. Care must be taken not to translate the sentence as if 'quod' were accusative after 'sustulisset.' It will be best to substitute a conjunction for 'quod.' The sentence may illustrate the idiom noticed above in 'quod si,' and such phrases, showing how a relative is introduced as a connecting link, even where its full force is superfluous.

168. *Οὔριον.* The Greek *Ζεὺς Οὔριος*, 'the god of favourable weather.' He is changed by the Romans into Jupiter Imperator, probably because they had no title of Jupiter which corresponded to *Οὔριος*.

173. Aristaeus, as being one of the deities connected with agriculture, is joined in worship with Liber or Bacchus.

183. Ita—ut, the force of the particles is this, 'This one Flamininus took away, it is true, from the temple it belonged to, but only to place it in the Capitol.'

186. Emerserint—invecta sint. 'Emerserint' refers to offensive wars waged by those who lived on the shores of the Euxine beyond their own coasts, so that they had to come out of it (emergere) to wage them; 'invecta sint' to those in which the Romans had invaded their territories, and entered the Euxine to do so. The first war with Mithridates, King of Pontus, is an instance of the former kind; while in the third, Mithridates

at the beginning 'emerged' from the Euxine to the siege of Cyzicus; at the end the Romans invaded his dominions and 'carried war into' the Euxine.

193. Sic habetote, 'you are to understand,' 'I beg you to believe.' In some such way as this the future force of the imperative may be given.

200. Mensas Delphicas. 'Mensa Delphica' was a name applied to an 'abacus' or sideboard for displaying plate on. See Dict. of Ant. under 'Abacus.' The name probably originated from their being used in the temple at Delphi to hold the offerings (*ἀναθήματα*) which were presented to the temple.

201. Vasorum. Observe that 'vas,' 'vasis,' is an heteroclite word; in the plural it prefers the forms of the second declension.

204. Mystagogos. *Μυσταγωγός* in Greek meant originally one who initiated others into the 'mysteries.' It appears to have been used in Sicily, as Cicero here applies it, as meaning 'a guide' or 'cicerone.' See Lidd. and Scott, sub voce.

Conversam iam habent demonstrationem suam, 'have henceforth to point out just the opposite of what they did before.'

208. Mediocri, 'but slight.'

213. Nimio opere, 'excessively,' a phrase formed on the analogy of magnopere = magno opere, maximopere = maximo opere, tantopere = tanto opere, &c., all of which are used sometimes in the compounded form, sometimes as separate words.

225. Posteaquam, &c. Cicero's argument is that it is not likely that the Greeks would sell their works of art now, when from the lax state of the courts they might fail to get their money paid, while in the days when they could depend on finding impartial justice they never did so.

227. Quum iudicia fiebant, 'when trials were a reality.' The 'severa' which is joined with 'iudicia' just above explains the force of 'iudicia' by itself here.

230. Commercium istarum—non fuisse, 'had no opportunities of dealing with the Greeks for such matters.'

236. Referri in tabulas, 'that it should be entered in the accounts of the State.'

242. Vectigales aut stipendiarios. The distinction between these two words is this; 'vectigales' denotes those conquered nations who paid their tribute to Rome in the form of taxes or imposts, whether paid in kind, as the Sicilian decimae or tithe of their corn, or in money; 'stipendiarii' those who had to pay a fixed sum annually. Where the words are used separately, they are not always confined to their accurate meaning. In Livy 21. 41, Hannibal is spoken of with rhetorical exaggeration by Scipio as 'vectigalis stipendiariusque et servus populi Romani a patre relictus.'

243. Tamen, 'still,' implying 'although they did make them vectigales,' &c. Cp. l. 84.

246. Merere, 'to take,' literally, 'to receive as payment.'

247. Europam in tauro, 'their Europa on the bull.' Cicero is here referring to works of art which were well known at the time. This Europa on the bull was probably a work of statuary.

249. Cupidinis signum. Mentioned above, 2. 4. 16.

253. Ialysum. Ialysus was a mythic hero of Rhodes. Lindus, Ialysus, and Cameirus are mentioned in Hdt. 1. 144 as the three cities of Rhodes, which were included in the Dorian Hexapolis, or League of six cities. They were personified by the Greeks as three brothers. Pindar, Ol. 7. 74, celebrating the victory of Diagoras of Rhodes, speaks of Ῥόδος as a nymph wedded to Helios, the Sun-god, and giving birth to various sons—

ὧν εἷς μὲν Κάμειρον
πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τε.

254. Paralum. This was a painting by Protogenes, a famous Greek painter of the fourth century, B.C., representing the Paralus, one of the State vessels of the Athenians. See Dict. of Ant. under 'Paralus.'

255. Myronis buculam. Myron was a statuary, who lived about 480 B.C. His 'Cow' was one of the most famous works of Greek art.

257. Illud est—volo, 'the reason why I mention these is, that I wish you to believe,' &c. The clause 'quod—auferantur' is in apposition with 'illud.'

263. Heraclii hereditatem. He is referring to a case, which had been spoken of in detail in a previous part of the pleadings, in which Verres had deprived Heraclius of an inheritance amounting to 3,000,000 sesterces, on a false charge, and distributed it among the people of Syracuse.

264. Propter societatem, 'because he made them sharers.'

266. Tabulas, i.e. the 'tabulae publicae,' 'the accounts and records of the city.'

267. Neque publice neque privatim, 'neither from the authorities nor from private individuals.' Cp. above, on 2. 12. 29.

270. Qui—fuisset. The relative is followed by a subjunctive, because the clause gives an instance to prove his 'nobilitas,' and so is consecutive = 'talis, ut.'

272. Fratre. It appears from the mention below of the praenomen Lucius, that it was his cousin Lucius Cicero, not his brother Quintus, who was with him in Sicily.

273. Esse, dependent on a 'verbum dicendi' implied.

278. Honorifice sane consurgitur, 'they stood up in a body to receive us, in the most complimentary manner.' 'Consurgo' is used in the same sense as Pt. 1. Sect. 1. 6. 8.

280. Usu rerum, 'experience.'

281. Timarchidi. Another instance of a genitive in -i, from a Greek noun in -es. See note on 2. 4. 14.

284. Quid utilitatis. 'Quid' in such sentences as this takes a genitive, as being equivalent to a word of quantity.

288. Quum petebatur—deferebatur. As included in the account which Cicero gives of his own words in the oratio obliqua, these verbs would naturally have been in the subjunctive. If the reading is correct, we must suppose that he does not give them as part of what he said at the time, but inserts them as a sort of parenthesis, to explain to his present audience what occasion he was referring to when he used the phrase 'in conventu Siculorum.' They then would be indicative, though past tenses with 'quum,' because the two clauses refer to simultaneous time, not consecutive.

293. Commemoratione, either 'my calling it to their mind,' i.e. 'my allusion to it,' or 'what it called to their mind,' i.e. 'the recollections it suggested.' The former is perhaps the simpler.

296. Quantum—poterat. They would be trying to speak in Latin, a foreign language, and one which as Greeks they would despise as 'barbarous.'

298. Palaestritis. Heraclius' inheritance was claimed by the 'palaestritae,' or 'guardians of the palaestra,' on a false plea that he had neglected to fulfil a clause in the will which required him to set up certain statues in the palaestra. The inheritance which was thus transferred to the palaestritae should by them have been held in trust for the people of Syracuse, but, as is implied below, it was distributed among a few only, who were Verres' supporters.

300. Inventorem olei. Aristaeus, mentioned above, l. 173.

307. Defuissent. A sort of zeugma, as the word is used in a slightly different sense with the two datives. 'Had refused to join in the general wish of the deputies (that Cicero should undertake the prosecution of Verres), and deserted the cause (saluti) of Sicily.'

311. Proposui. Another zeugma. 'Proposui' would not be the natural verb to use with 'meum animum in illos' if it had stood alone.

313. Quam—dicebant. This is in the indicative, because the clause is a sort of a parenthesis, explaining to his present hearers what 'laudatio' he meant. 'Laudatio' here means 'a favourable testimony' voted by the assembly. 'A vote of thanks' would perhaps nearly express it.

316. Aerario sanctiore. The 'aerarium' or state treasury at Rome was divided into the 'aerarium commune,' where the ordinary revenue of the State was deposited, and the 'aerarium sanctius,' where the reserve fund was kept, which was never touched except on great emergencies. Cp. Livy 27. 10 'Aurum vicesimarium (the produce of a tax of 5 per cent. on the value of manumitted slaves), quod in sanctiore aerario ad ultimos casu servabatur, promi placuit.' See Dict. of Ant. under 'Aerarium.' There may have been something corresponding to this at Syracuse, or the phrase may be used by analogy for 'the safest place in the treasury.'

319. Perscripta, 'a list written out in full.'

322. Ita perscriptum erat, 'there was this entry made.'

325. Esse ignotum. Impersonal passive perfect of 'ignosco.'

326. Deportandas, 'taken to Rome.' 'Deportare' is constantly used of persons and things brought home from the provinces.

327. Ratio sic mihi reddita est, 'the following account was given me.'

331. Repudiatos. 'their proposal was rejected.'

332. Eum. L. Metellus was propraetor of Sicily at the time. 'His administration is praised by Cicero for restoring peace and security to the inhabitants, after the frightful scenes which had been enacted there by Verres; but he nevertheless attempted, in conjunction with his brothers, to shield Verres from justice, and tried to prevent the Sicilians from bringing forward their testimony and complaints against him.' Dict. of Biog. vol. ii. p. 1064.

345. Ei negotium facessitum, 'that he was in trouble.' Peducaeus had been propraetor in Sicily in 76 and 75 B.C. Cicero describes him elsewhere as 'vir optimus et innocentissimus.'

348. Iam non uteretur, 'no longer required.'

354. Recita. This is addressed to the clerk of the court, who read out all documents quoted on a trial.

Quod verba facta sunt. This is the formal way in which the preamble of a measure was commenced, like 'whereas,' &c., in an English bill.

360. Praesertim quum, 'and that too, when,' &c.

363. Eiusmodi senatus consulto fecisse laudationem, 'that the resolution voting the testimony was couched in such terms.'

368. A quo cognoscetis. The relative clauses here are introduced as oratio recta, addressed to the iudices before whom Cicero represents himself as pleading, inserted parenthetically in the oratio obliqua dependent on 'docent,' which recounts what the Syracusans had said to him. The sentences beginning with 'quod' are clauses of the preamble of the senatus consultum, quoted indirectly, and therefore in the subjunctive.

376. Hospitium publice fieret, that is, that L. Cicero should be formally voted 'hospes' of the state. 'Hospitium' is a formal bond of sacred friendship.

384. Varie, 'with opposition.'

386. Discessio facta esset, 'the division had been taken.' 'Discedere' and 'discessio' are technical terms for dividing in order to vote on a measure.

387. Perscriptum agrees with 'senatus consultum.'

396. Quis hoc vidit? quis audivit? 'Who ever saw or ever heard of such a thing?'

401. Nihil aegrius—abstinerentur, 'I had the greatest difficulty in inducing them, by the utmost efforts on my part, to keep their hands off the man who made the appeal.'

403. In ius, 'into court,' 'to have the matter decided.'

409. Enimvero is here ironical, 'forsooth.'

411. Graece locutus essem. It would be considered too great a condescension for a Roman to adopt the language of a conquered people. It

was a rule that 'ne Graecis unquam nisi Latine responsa darent magistratus;' Valerius Maximus, quoted by Long.

412. Tum multa—dicere, 'I remember many things that I said, and this among the rest.'

413. Facile, 'quite.'

416. Quicum optime convenisset, 'though he had been on the best of terms with him,' i.e. had no personal grounds for refusing him his testimony.

418. Quod ubi. On this 'quod' see note above on l. 112. Here it admits of explanation as = et ubi hoc intellexi.

419. Tabulas non commendaticias sed tributarias. 'Litterae commendaticiae' were formal letters of introduction or recommendation, which were constantly given; 'litterae tributariae' is a phrase coined by Cicero to suggest that the communications which Metellus received from Verres offered him some substantial consideration if he would try to quash the charges against him. Cicero had mentioned previously that Metellus at his first coming to Sicily had taken a strong line against Verres, but after a while, on the receipt of certain letters from Verres, had entirely changed his policy, and did everything to hinder the prosecution. It might be translated perhaps 'letters, not of introduction, but of credit.'

420. Impetum—facio, 'I endeavour to take forcible possession of the documents.'

422. Tamen, 'in spite of all.'

425. Theoractum. Θεοράκτος, literally 'godstruck,' was a nickname formed on his name Theomnastus. The fondness of both Greeks and Romans for broad personalities is well known.

430. Copulati, 'clinging to one another.' In ius, 'into court.'

434. Legem. The law of Rome, which gave a prosecutor, officially appointed in a public prosecution, the right to insist on the production of all documents which were required in evidence.

435. Fieri potestatem is the passive of the phrase 'facere alicui potestatem rei,' 'to give anyone the right to anything.'

436. Nihil—pertinere, 'that he had nothing to do with our laws.'

Negare sibi placere, 'said that he would not allow.'

439. Legum sanctionem. The 'sanctio' of a law was that which gave it ratification, i.e. the penalty which it imposed on those who violated it. Poenam is therefore a mere synonym of 'sanctionem.' They are not two different things, but two names for the same thing.

441. Qui—declamasset, 'after having declaimed.' 'Qui' is here equivalent to 'quum,' which 'quum' would be concessive.

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3